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ONE MORE DAY'S WORK FOR

JESUS

D. L. MOODY'S

T[illegible]k to San Francisco.

OCT. 7TH, 1888.

CALVARY CHURCH.

MORNING.

No. 232. (G. H. 3-11.)

PSALMS. 31-2.

IRA D. SANKEY.

O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;
So sinful, so weary, Thine Thine would I be;
Thou blest "Rock of Ages," I m hiding in Thee.

REFRAIN:

Hiding in Thee, Hiding in Thee,
Thou blest "Rock of Ages,"
I'm hiding in Thee.

In the calm of the noon-tide, in sorrow's lone hour
In times when temptation casts o'er me its po'er,
In the tempests of life, on its wide, heaving sea,
Thou blest "Rock of Ages," I'm hiding in Thee.

REFRAIN:

How oft in the conflict, when pressed by the foe,
I have fled to my Refuge and breathed out my woe
How often when trials like sea-billows roll,
Have I hidden in Thee, O Thou Rock of my soul.

REFRAIN:

PRAYER BY REV. C. B. PITBLADO.

O Thou omnipotent Jehovah, Thou God of infinite love, we come into Thy presence this morning as worshippers, as seekers. Thou art the source of light and life and love. Illumine our souls we beseech Thee, by the glory of God and by faith in Jesus Christ; and quicken us into new life by the inward working of Thy Holy Spirit; shed abroad Thy love in our hearts, bring us under the power of Thy saving grace, and enable us whilst we wait before Thee to render acceptable service in Thy sight through Christ, our Redeemer. Amen.

Reading of 63d Psalms.

Hymn 496. "LORD I HEAR OF SHOWERS OF BLESSING"

Reading of the 8th Chapter of Romans.

PRAYER BY REV. C. B. PITBLADO.

Our Father in Heaven, we desire to come before Thee with thanksgiving, and to enter Thy courts with praise. We thank Thee for the privileges we have enjoyed in days gone by; especially do we thank Thee for this privilege of waiting upon Thee this morning. We bless and praise Thee for the promise Thou didst give us to encourage us in waiting upon Thee. We desire to renew our strength, we desire to be enabled to day to draw water from the well springs of salvation with joy. Thou are the God of omnipotent power in grace as well

as in nature ; we desire to realize Thy saving power this day through the instrumentalities that we use for doing good.

We thank Thee for bringing Thy servant here to proclaim to us Thy truth. We praise Thee for all that Thou hast done by Him in days gone by ; we rejoice to know that Thou didst work through Him to further Thine own cause. We thank Thee for the witness that Thou has given concerning Thy power to save in his ministrations. Oh ! our Father, we desire Thy special presence to be with us to-day ; endow Him with power from on high ; may He present the truth with the unction of the Holy Spirit. We pray that hearts may be prepared for receiving the seed of the engrafted Word. O Lord, if there are any in darkness give them light. Thou art the Father of us all, look in mercy upon the prodigals and bring them back to Thyself. Be very gracious to the backsliders and restore them. Remember those who are downcast and raise them up.

May there be a blessing for all of us as we wait in the courts of Thy house this morning. We know there are hearts hungering for a blessing for themselves and for others. Hear our cry, O Lord, and grant to us more abundantly than we can ask or think, for Christ's sake. Amen.

Song : 76TH HYMN. "COME, HOLY SPIRIT, HEAVENLY DOVE."

SERMON.

(Before commencing his sermon, Mr. Moody referred to a meeting to be held the following day, of the pastors and evangelistic workers in the city, to arrange for a series of revival meetings, and which Mr. Pitblado had announced previously, and spoke as follows :)

A word about that meeting to-morrow afternoon. I have been urged by quite a number of friends in your city to come and spend another winter in San Francisco, as I did about eight years ago. But that is out of the question. That winter we were invited to visit the towns in different parts of the State. We gave a deaf ear to all those invitations. I feel that this year I must visit some of these towns that have been waiting and urging so long. If I come to San Francisco it will be but for a short season. There is only one way to get here, and that is for you to take hold and do what you can. I do not propose to come here and do your work; if I can be of any help in reaching these young men on the street, I shall be glad to work with you.

Now you know there is such a thing as people being in the work, and the work being in them. There is a good deal of difference between the two. A man who has the work in him weighs a ton, but those who are just touching it with their kid gloves don't amount to much.

If I have had any success in christian work, it is getting hold of the young men, one reason why I am here is because there are so many young men, and most of them have fathers and mothers interested

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in their salvation. If we can get the hosts of God united in reaching these young men, I feel a good deal can be done on this coast. Let us see what can be done.

I want to call your attention to a text you will find in Titus II chapter, 11th to the 15th. You will notice in these few verses that grace is brought out in threefold aspect. The grace that bringeth salvation has appeared to all men; grace that teaches me to live that salvation out—that is secondly; grace teaches me to work it out and that is the third thing. That covere the whole Christian life.

I think there are some who have got Salvation, they have really got the Grace of God, but they have not got enough to live an altogether pure life before the ungodly, and before their own family. They have not grace in all its abundance. Then there is another class who have sufficient to live pure lives, but not grace enough to set them seriously and earnestly at work.

The first class I want to speak of are those who have not got Salvation. Salvation is free as the air that you and I breathe; it is without works; there is but one way to get the Salvation of God, and that is to take it as a gift. "The wages of sin is death, but the GIFT of God is eternal life." It is a gift. If I wanted to buy a gift, it would cease to be a gift. So we must take salvation upon God's terms. The grace of God bringeth salvation to all men, and teaches them how to live.

Now, if there is a man or women in this audience not saved, it is not because God has failed to provide salvation, but because they have spurned the offer of salvation, the gift of God. To obtain that salvation is worth our going around on our hands and knees, crossing deserts, going over mountains, passing through hardships, just as the men did coming here in 1849, seeking for gold. Salvation is worth going through all that hardship. But that is not God's way.

When Christ came to this world He told the people to visit the fatherless and the afflicted, but He never set a dead man to work; something else was done first. He never set a man to work who was dead in trespasses and sin; the Lord never made a mistake of that kind; Christ first told them to believe in Him and the Father who sent Him; that was the first thing. We work *from* the cross not *towards* it; salvation is a gift, and we just take it. If there is a man here this morning that wants salvation, he can have it; he has not got to wait until he gets home, does not need to get down on his knees to obtain it, but all that he has to do is to just reach out and take it.

"The grace of God that brings salvation hath appeared to all men." *All* men; every gambler in this city of San Francisco, every drunkard, every harlot, every fallen one—that is what the Grace of God is for.

I do not suppose there is any word in the English language so misunderstood as this word Grace. People are saying all the time that they are not worthy of the gift of God; that is the reason why it is offered to you; it is because men are not worthy that God offers to deal in Grace with them.

There is a story in the Old Testament, that in the days of Elisha there was a young prophet who died a bankrupt, he was not able to

pay his debts. That don't mean much in San Francisco, but things were different in those days; if a man didn't pay his debts, they would take his children, or put him in slavery until the debts were paid. The widow of this prophet had two boys that were to be taken into slavery to pay off the debts. The widow went to Elisha, and he listened to her story.

"What have you got to pay that debt?" he said.

"I have not got a thing, but just one pot of oil."

He said "Go home, borrow all the vessels you can, borrow not a few; when you get your vessels, shut your door—not going to have the neighbors speculating about it—and pour out the oil into all those vessels."

And she took him at his word; she was not skeptical, and she did not get mad and say, "What good is that going to do?" Away she went, and if you had been living on that street you would have seen that widow going from door to door and gathering all the empty vessels that could be spared, and you would have seen the two boys going back and forth, carrying those vessels to the house; she is going to borrow all she can. And then she shut the door and commenced to pour out the oil; and she might have said to the youngest son, "James, you carry them away after I fill them." The first vessel was filled and she didn't miss any oil, and then another and another. I can just see the eyes of the boys dance in their heads; they never saw such oil before, right fresh from the hand of God. And the widow said "My son, bring me another vessel."

"Mother, there is not another vessel, "the boy replied. The oil was stayed; but mark you not until every vessel was full.

And the man of God told her to go and sell the oil and pay off the debts, and live on the rest. She not only got enough to pay her debts, but enough to live on besides.

Now we want to be filled with so much of the Grace of God that we will not only be able to pay the debts of the past, but sufficient to encourage us and help us to work for the present.

There is a passage here in the 2nd of Ephesians, 8th verse, that I would like to read to you. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.

You know there is a great deal of boasting in man's kingdom, but this is not the case in God's kingdom. If a man happens to get into a tide that carries him along and makes him a millionare how he will boast. If a poor man comes out here to California and becomes very wealthy, how he will talk about it—you will never hear the last of it. But if a man gets into the kingdom of God, there will be no boasting; he will not get there by any merits of his own.

There is none of the apostles that has so much to say against works before grace as Paul, and who has so much to say about works after grace as Paul. I have had people come to me and talk about the gift of God being so free, and they would ask, "Does it not say, 'work out your salvation with fear and trembing?'" They would just emphasize that word your. 'You have got to have salvation be-

fore you can work it out; it is absurd to talk about people working out what they have not got. Salvation is a gift. "The wages of sin is death, but the gift of God is eternal life." You take salvation and then work it out.

What had Saul ever done for Jesus Christ up to the time Christ met him? Everything in his power to stamp out Christianity; yet Christ met him in Grace and said, "Saul, Saul, why persecutest thou me?" What was it that overcame that stubborn will, that hard heart? It was the loving call of Jesus Christ. The voice ringing through the Garden of Eden was the voice of grace. From the time Adam fell, right along down God has been dealing in grace with men; He wants to deal in grace with every soul in this house this morning.

There is another passage here in the 4th chapter of Romans, and 4th verse. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him who justifieth the ungodly, his faith is counted for righteousness."

Notice that. It is to him that believeth, whose faith is counted for righteousness. It seems as though we mystify the plan of salvation in trying to make it plain. I will give you a child's story; there is a little boy down there, and I think I can make it plain enough so that he can understand what it is to receive a gift. A Sabbath school teacher took a new watch out of his pocket and asked the first boy in the class to take it; he looked at it and grinned, but he wouldn't take it. Then he handed it to the next boy and said, "Won't you take it?" and he grinned just as the other boy did and he would not take it. And so he passed it along until he came to the last one, and this little fellow took the watch and put it into his pocket; all the rest began to laugh at him. The teacher said, "Thank you, my boy; take good care of the watch, wind it up every night and it will keep good time for you."

"Teacher, you don't mean that is his watch for good? Has he never got to bring it back to you?" said the boys.

The teacher said, "Oh, no."

"Oh, if we had known that we would have taken it."

I have stood before an audience and spoken about the free gift of God, and they sat there and smiled as if they thought it didn't mean them, but it meant some one else. There is the trouble with the sermons; they are for some one else; you don't take it home. I do not believe there is a man or woman in this house so blind as not to take the gift of God, if they thought they could get it without money or without price. But this free gift of salvation does mean you; every unsaved man and woman this morning can have eternal life, if you take it as a gift. I like to get a text that takes in the whole crowd; that goes right up into the gallery and takes the first man there, and goes right along the side and down into that organ loft and up the other side, and then through the entire audience below. "The grace of God that bringeth salvation hath appeared to *all* men; ALL men." May God help us to take it in, preacher and all. If any one of you are lost it is because you have spurned the gift of God.

I come to the second portion of my subject: "Teaching us that

denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

That teaches me that I am to live out this grace; I am not only to take the gift, but am to live a different life from what I have been living; I am to "put off the old man and put on the new man." Christ came that we might have life more abundantly. What does the Church of God need more than a spiritual uplifting, a baptism of the grace of God. It is this low standard that causes this scandal about Christianity, causes many and many to stumble at the present time. We are to reproduce the life of Jesus Christ. A great many people are afraid before they become Christians that they won't have grace enough to live for God. We must not expect that grace will be given all at once for a whole life-time, but it will be given day by day and hour by hour, as we need it. He says that we are to come to Him boldly in the time of need. A man once said he would rather have water pipes leading to his house, so that he could turn on the water just as he needed it, than to have all Lake Erie, because he wouldn't have a place to put it. It is just so with the grace of God, you want to keep the communication between yourself and Heaven open so you can draw as you need. I might as well try to eat a breakfast that would last me six months, as to have God give me grace all at once, to last for all the future. There are a great many people in the world who live on the old stale manna, but God has got something better for us right here this morning, if we only just stoop and pick up the bread and eat. The grace God gave me back East twenty years ago is not what I want in San Francisco to-day; I want fresh manna.

When I was in London this last time, a lady who had lost the use of her ankle, was brought by her footman into the church in a chair; I saw that she was skeptical, and I don't think she believed one-tenth of what I said; I saw a scornful look on her face. I do not like that kind; you know you can always tell them. I thought that would be the last I would see of her. But the second day she was back there again; and so it went on another week, and I noticed the look of prejudice began to wear away a little. One day she said to her footman, "Carry me to the inquiry meeting." She sent one of her servants to tell me that she wanted to see me. I went to her and said, "Madam, I am glad to see you here."

She said, "You have got something which I have not got."

"If you have not got Christ, I am quite sure you have not."

"You have got a peace I do not know anything about; you have a joy that I have not got—I can see it in your face. I did not believe in you when I first came to see you; I thought it was a perfect farce. I would like to have some joy in my life; I have never had any.

I said "there is a way to get it."

"Mr. Moody," she said, "when you go back to America I will relapse back again, it will be the same thing right over again; my life

has been like a horse in a tread mill; I don't think I can get grace sufficient to hold out."

I preached Christ to her, and she went away. She came back again the next day and I don't know how many interviews I had with her, but all the time she was fearful she would not be able to hold out. One day when I was preaching I used the illustration of the fable about the pendulum and the clock: it figured up the thousands of miles it would have to travel before the machinery was worn out, and it came to the conclusion that it could not travel such great distances; then it remembered that it had to make only one little tick at a time, and it immediately started on, tick-tick, tick-tick, tick-tick, I said that a great many people wanted to get grace enough to last all their lives, but it was promised to be given hour by hour.

She said, "That's me; I have been trying to get enough to last after Mr. Moody got back to America."

The old pendulum done its work. She sent her servants out to buy a clock with a pendulum and she put it in her room. The servants changed her name; they called her "Lady Pendulum." She writes me a letter annually and she signs herself "Lady Pendulum." She sent me a beautiful clock, which she wishes me to put in my library at home.

Do you know how she keeps that clock running? She has a number of young men and ladies that she is training for the Lord's work, and she keeps the pendulum going. I never saw a person who entered the work of the Lord who was not lifted up.

There is a passage here in the 6th of John that I never noticed until a few days ago—47th verse. "Verily, verily I say unto you, he that believeth on me hath everlasting life." I always stopped there; I forgot the next verse, "I am the bread of life." There is life and bread laying along side of it to take care of this new life "I am the bread of life." You not only want Christ, but you want to feed upon him. You can't feed upon a living Christ without being compelled to go out and work for him.

We read in the 5th of Romans "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Being justified by faith, we have peace with God, and then the last thing we have is the glory of God. So we have three precious things: peace for the past, grace for the present, and glory for the future.

Dr. Bonner has made the remark, "everything before a true believer is glorious." When I heard it I said, "that is splendid." I like glorious things, don't you? I said, "if there is anything about me that is glorious, I want to know what it is." I got my Bible, my concordance, and I read that my garments are to be glorious; that my song was to be a glorified song, that my home was to be glorious, and that this body of clay was to be fashioned like Christ's glorious body. Think of it, everything is going to be glorious. (A

gentleman in the audience shouted, "glory to God!") I woke up a Methodist then; I knew I would. It does a man good when you get him to thinking about the glory.

Peace for the past,—sins all blotted out—grace for the present, and glory for the future. I never saw an old man or women looking out upon the glory of the future, but their faces shone; but if they were always looking behind them, they killed everything they touched. Some are just like a ray of sunlight; they are full of life and joy. Why? Because they are looking out into the glory just beyond. And then others are cross and crabbed and disagreeable and gloomy, and such people are looking back into the past.

I heard one of these grumblers say, "I wish I had Mr. Moody alone for a little while; how is it about the grave and death?"

A great many people are peering over into the grave and seeing how dark it is, and are talking about the terrible demon, death. Listen. Jesus Christ has taken the sting of death into his own bosom, and every true believer who asks, "O death, where is thy sting?" A voice from Calvary answers back, "taken away by the Son of God." Then looking into the grave, the believer asks, "where is thy victory?" a voice is heard coming up from the grave, "because I live, ye shall live also." All that death can do to the true believer is to change this physical body into a glorified one. Anything very sad about having a body like Christ's own glorious body; a body that cannot be touched by death and tainted by sin?

There is no psalm so well-known as the 23rd, and none so often misquoted. How many times have I heard people get up to repeat one verse of that psalm, "Yea, though I walk through the dark valley of the shadow of death, I will fear no evil, for Thou art with me." They always emphasize the word dark—the *dark* valley. The word dark is not there; the fact is, we don't know much about the Bible now. It says, "Though I walk through the valley of the shadow of death." The very fact that there is a shadow, shows that there must be a light. Shadows never hurt any one yet. When Christ passed through the grave he tunneled it and the light flashed right through it from the other side. The grave need bring no fear at all to the true deliverer. Oh, that we might have grace to rise above these things, and to live as sons and daughters of God.

When I was in Dundee a lady came to me and said she wished I would go round and see a bed-ridden saint. I expected he needed some consolation, but when I got there I found that he did not need any comfort from me, but I got as much comfort from him as I ever got from any other person in my life. When young he had the misfortune to break his back, and there he had lain for forty years, and not a day passed without suffering terrible pain; he never got off the bed except when taken off by some one to have his bed made; he appeared to be only about forty years of age, and yet he was fifty-five. He had such wonderful thoughts about God; I thought to myself, "this is a man that never was tempted." I asked him if he did not feel like complaining as he lay upon his bed and looked out

of the window and saw the people passing along with health and strength.

He replied, "That is just the way temptation comes to me; I see an old schoolmate riding by in his carriage and the Devil says 'don't you think God could have kept you from breaking your back?'"

I said, "What do you do?"

He says, "I just take him to the cross, and he got such a scare there 1,800 years ago he just leaves me at once."

That man had learned the secret of life, where to get victory; he just took the tempter to the cross. That is what the grace of God is for, to carry me above my trials, to deliver me from temptation.

My dear friend, if you have not grace enough to get the victory over yourself you are not fit to work for God. "People say, "I have so many things against me; you don't know what I have to pass through, what trials and temptations." You think you have greater trials and greater temptations than others. What does Paul say? "I glory in trials, in tribulations, in persecutions." The grace of God will carry us high above all things.

A martyr stood before a king who told him if he did not recant he would banish him, and he replied, "O king you cannot banish me from Christ."

"I will take your property from you."

"But my treasures are laid up on high?

"Then I will kill you."

"O king, I have been dead to the world these forty years, and my life is hid with Christ in God; you can't get at it."

There will be no trouble about reaching the world when the Church is baptised by the doctrines Christ taught. Instead of there being one Christ in the world, we want millions. What we are left down here for is to represent Him, and He has gone up on high to represent us. Are you representing Jesus Christ, and do you remember he has left you here as a witness for Him

I wish I had time to take up the third class If we can only get grace enough so that we can be good wives and husbands, parents and children, kind and generous to one another; grace enough just to live out the doctrines of Christ, it will not be long before we will do a great deal more work for Him. It is only when we begin to overflow that we are vessels ready for the master's use.

Prayer By Mr. Moody.

Our Heavenly Father, we thank Thee for the privilege of coming back to this city and speaking to this people about Thy saving grace and we pray that it may take possession of every heart here. If there be those who see no beauty in Christ, that they should desire him, this very hour may their eyes be opened to see Him in all of his beauty, glory and loveliness; no longer a root out of the dry ground, but see Him the chiefest among ten thousand and the one altogether lovely.

We pray for those who have accepted of the gift of God; help us to live more like Christ; help us to live purer lives, so that the world shall not stumble over us, and they shall be constrained to say, "See how these Christians love one another."

Oh Thou God of Elijah, answer by fire; may the fire come down and burn up the dross, and consume everything that is hateful and selfish, and may we shine in the kingdom of God.

Bless these fathers and mothers who have unsaved children; grant that they will not rest day nor night until they see their children born into the kingdom of God.

Bless the meeting here to-night; help Thy two servants to give Thy message to the people, may their words falling into the hearts of the people here, spring up into life eternal. Remember all who are preaching the gospel throughout the world to-day; especially those in heathen countries telling the story of the cross; open the minds of those who are in darkness to see the light that sprang up in Galilee centuries ago.

We pray that Thy blessing rest upon this whole congregation; may everyone receive a token from on high; and Christ shall have the praise and glory, Amen.

Song, "Rock of Ages."

First Congregational Church—Afternoon.

Song: "All the Way My Savior Leads Me."

Prayer by Rev. M. M. Gibson.

Our Father and our God, we come to Thee for Thy blessing this afternoon; without Thy blessing it is in vain that we meet here. We ask Thee to direct our thought aright that we may be enabled to see and recognize that all blessings come down from Heaven, and as our hearts go up and send down the blessings and fill us full of the power that cometh from on high, so that every word that is uttered may go to the right place, and stick. Lord help us to keep what we get, and may it go into our very life and be blessed unto us; and if our hearts are not changed, may Thy word accomplish it. May we be directed as to our relation to the gospel; if we are not in the gospel we want to get into it, and if the gospel is not in us we want to get it into us.

Bless Thy servant who comes to us; we thank Thee that Thou hast kept Him in health and in strength, and that he comes to us in the fullness of the gospel of Jesus Christ and may His words come to us in power, not in man's wisdom, but in God's wisdom, and may they find a lodgment in our hearts; and direct us in all the work to be done in this city and in other places on the Coast. Direct Thy servant in all His movements, and may he be guided as by the pillar of cloud by day and the pillar of fire by night where Thou wouldst have him go, and how long to stay.

We leave this meeting with Thee. Give us grace to hear the word that it may be sanctified, and Thy name may have the glory for Christ's sake. Amen.

Song: "How Sweet the Name of Jesus Sounds."

READING OF SCRIPTURE FROM THE 25TH CHAP. MATTHEW BY REV. W. W. CASE.

On behalf of the Association, Mr. Case made the following appeal: I remember when I was a boy of seeing in the stores a sign something like this: "If you don't see what you want, ask for it." I almost see what I want, and now I am going to ask for it. To close up the State work this year and enable the Association to come out square, we want just five hundred dollars. I almost see it, but not quite, and therefore I ask for it now. I throw this matter upon your godly Christian conscience, and I believe you will help this grandest Society, which brings us altogether on a common platform to do the

great work to be done on this Pacific Coast. I supposed I should be asked to try to raise several thousand dollars and we could get it, I have no doubt, if we should take the time. But we do ask you every one to give us something, and if you will give anything like your ability we will have more than we ask this afternoon.

PRAYER BY REV. DR. C. D. BARROWS.

Our Father who art in Heaven, we lift our hearts and voices unto Thee again, knowing that Thou art present in our midst able and willing to bestow thy blessing. We thank Thee for all the memories of the past, clustered around our thoughts, for all those influences which we have felt in the days gone by, and which we feel to-day. We pray that Thou wilt enable us to listen to the truth and receive that truth into good and honest hearts. We especially pray forthe young men in this city and its commonwealth; Thou knowest them, Thou understandeth all the purposes of their hearts, Thou knowest all trials and temptations to which they are exposed, and what influences are round about them this hour, as we lift our hearts to Thee in prayer. They have come across the mountain and plain, many of them, and left the home of their childhood and the scenes dear to them, and they have entered into new associations; they have come here into the midst of influences to which many of them were foreign and unfamiliar. We pray that Thou wilt come to-day unto the young men that are thronging the city and are going up and down this State and this Coast, and let Thine Holy Spirit arrest and show them the way of life and lead them unto the Lamb of God that taketh away the sin of the world.

We lift our hearts in thanksgiving to Thee for the organization of this Association, and the various Associations throughout this State and Coast, for all the work committed unto them; may they feel the awful responsibility, as well as privilege, committed to their care; may they realize the opportunity that is before them and through their instrumentality may they bring many unto Thyself. We pray Thee to be with them in their work, and as we unite our prayers and supplications in this house this afternoon, for those who are wandering away from Thee, for those who have forgotten those things which were so precious and so hallowing, who have had their vision dimmed in reference to the faith that was taught them, and the higher and better life, we would remember that Thou art a prayer hearing and a prayer answering God.

Descend by Thy Holy Spirit, and even as we lift our hearts to Thee in supplication, answer our petition. Hear us in this our united prayer, and let the blessing of the Father, the Son and the Holy Ghost abide upon this organization, upon the convention that shall meet this week, upon all the work they shall plan, that they shall attempt, and when the final day shall come and they shall render their account, may they be able to stand with an innumerable throng who have been influenced by their lives and works.

Hear us in this our prayer, and be with us as we further wait before Thee, giving wisdom and grace unto him who is with us, that

he may speak such words as shall lead our hearts heavenward, and send us forth from Thy sanctuary to do valiant service for Thee; to do with our might the things our hands find to do, until our armor loosens and we are summoned from the earthly to the heavenly scene, and there we will give the praise and the glory unto the Father, Son and Holy Spirit, world without end, Amen.

Song, "Jesus, Lover of My Soul."

SERMON.

You who heard me this morning remember I was speaking to the Christians; I want to follow right on with the discourse we had this morning. If there is to be a real work done here this coming season, a work that is going to last, it must commence with God's people. I am a great deal more anxious about the church just now than the outside world; I think it is an easy matter to reach the outside masses when the Church is right. The work has to begin in the pulpit, and then extend to the officers and the pews. Mr. Spurgeon preached about six months right to the officers of his Church; every sermon was a shot right at them. Finally some of the officers called on him and said they thought he had preached long enough at them; they wished he would let them alone and go and preach to the people outside. He said "When I get the Church officers all right then I will leave them." He preached a little while to the Church, and when he got the Church all right he preached to outsiders. Before he had done preaching at the Church the aisles of the building were crowded, and they have been crowded right along for thirty years.

I believe we want to get the Church on to a higher plane; so I want to talk to you about the work of the Holy Spirit. I suppose there is not a child in this Church so young if I should ask them why Christ came into the world, they would say "To save sinners." If I asked you Christians, you would be confused and hardly know how to answer the question. Now this is a distinct work; the Holy Spirit has a distinct work from the Son; and the Son's work was distinct from the Father's. This is the dispensation, and the work of the Holy Spirit is to convince and convict of sin. A great many people do not like to go to Church where the Holy Ghost is at work; some do not want to be made uncomfortable and do not want to have their peace disturbed, although it is a false peace. It is not a bad sign to see a man storm out of a house and slam the doors after him; I would rather have him do this than say "Yes, yes," and go right along doing nothing; I would rather do that than go to sleep, as some of you may do this afternoon; I never knew a man to work when he is sleeping. We want to get Christians roused, for when He comes He will convict and convince the world of righteousness and judgment. Of sin, not because a man swears and drinks, and may lie and murder, but because of sin, because they believe not on him. If a man gets mad and beats his wife he is convinced that he has done wrong, but how we need the Holy Spirit to convince a man of the exceeding sinfulness of unbelief. Let us keep that in mind. I have often said if I had got

to convict an audience of sin I would rather go out on the street and work, or saw wood, or engage in any manual labor that is honorable, than to engage in a work of this kind. I can't do that work. What we want in our Churches is to pray God to give us the power that comes from Him that will convict man of sin. As I said before, that is what they don't like. I remember when I was preaching in Philadelphia, a lady tried a long time to get her husband out to the meetings, and when she at last succeeded he went home after the meeting and would not speak to her; he got up the next morning and never said a word to her; he went off in that mood, and he kept it up a whole week; it took him a long time to cool off. Then he said to her, "Why did you tell Mr. Moody about me?"

"I never said anything to him about you," she said.

"Then you told some one all about me, and they told Mr. Moody?"

She said, "I never told any one about you, and no one ever said anything to him about you."

He said, "I am sorry I treated you so bad: I never was so mad in my life; he held me up there before all the people. I wish I had that power."

That is what the Holy Spirit does: He will carry the truth right home to a man's conscience. We do not want any new theology, any new gospel, but we want new power sent from Heaven. People tell me that things are different and people are different out here on the Pacific Coast from what they are on the other side of the Rocky Mountains. Not one bit; human nature is the same, it does not change by crossing the Rocky Mountains. What we want is the same old power to reach up, and when the church of God wakes up to that we are going to have marvelous results: we are going to have Pentecost repeated. Gabriel might preach the way to heaven, but if the Holy Ghost did not work there would not be a soul convinced; even Gabriel has not the power to convict a sin.

After a man is convinced the Holy Ghost sheds abroad the love of God. People are trying to make themselves love God; they can't do it; it is the duty of the Holy Ghost. You go and tell an unregenerated person to pray for his enemies; you may as well tell him to jump over the sun. But when the Holy Ghost comes he gives a man power to love his enemies, and then he becomes a partaker of God's nature, and the Holy Ghost sheds abroad the love of God in his heart. It has been said that love covers all the graces; so a man filled with love will possess all the graces. It is love that is going to win its way to the hearts of the people.

Where the spirit of the Lord works it makes people hopeful; let a hundred be converted in the church, and every one will be very hopeful. But you let the minister of the church lose hope, and it will spread to every pew, and the members will think the Lord's cause is going to the wall. A friend of mine was acquainted with a man that thought everything was going to pieces. My friend said to him one day, "Have you any doubt about the final result of things? Do you believe in the decrees of the Almighty?"

"Why, I suppose I do. Believe them? Yes, I think I do."

"Do you believe them?"

"Why, yes, I believe the word of God."

"Why are you cast down? Is it not written that every knee is to bow, and every tongue is to confess Jesus Christ?"

"Yes, I know it does."

I tell you when you find a man or woman full of the Holy Ghost it brings hope. The stone cut out of the mountain without hands, thanks God it is growing; God has decreed His Son shall sway His sceptre from the rivers to the ends of the earth. We do not want men in God's service who have lost hope, because discouraged; no man filled with the spirit of God is talking on the dark side, but always on the bright side.

The spirit of God also imparts liberty. I think that is about the last thing we have in our church. Have you seen men in the prayer meeting who would get up and talk and talk and never say anything? no power, no liberty? Where the spirit of God is there is liberty; how easy it is to speak when the spirit of God is on a man, how easy to work, it is not hard. Why is it that men are fettered and bound in the pulpit; is it always the fault of the speaker? Not always. I will tell you where it comes from; there is a kind of professed Christianity that comes into our church with a spirit of criticism; it wants to pick the sermon all to pieces, and if a man should say one hundred good things and one poor thing, they will forget all the good things and criticize the poor one; and they will talk it over before their children, and then wonder why it is their pastor has no influence over their children. Great wonder, isn't it? How many people would have been converted on the day of Pentecost if they had been criticizing Peter? Supposing John had turned to James, and said, "Peter is not preaching as good as usual to-day; look, there are three or four members of the Sanhedrim, and there is a lot of prominent men over there, the Master never had such a congregation on earth, why, it is the most influential congregation in Jerusalem;" or Philip had turned to Andrew and said, "I think Peter is bearing down a little too hard on the Jew." With that kind of criticism not a soul would have been converted. I believe there were about one hundred and twenty holding Peter right up in prayer, and he just gave the truth, and the fire of God was in every word he said; and three thousand people were converted right then and there. I believe every one came up to pray, and not to criticize. Then there is liberty; it is so easy to speak when people are praying. But when there is no sympathy, and the people sit in a cold critical state of mind, there is not much liberty. You go out into the crowd and you will hear people saying, "What did you think of it? I must confess I was greatly disappointed; I really thought from what I heard about the man that he was eloquent, but he is not eloquent at all, he is not half as eloquent as half the ministers we have in San Francisco, not logical, I like to hear logic." Another man comes along and says, "When I go to church I want a man to thunder away at my brain, I don't want him knocking at my heart." As if he had a wonderful intellect. Another wants to be appealed to at the

heart, and not the intellect. You are not going to have liberty as long as that kind criticism continues. Let the people lift up one cry, "May the power of God come upon the ministers of San Francisco." It is not a new ministration, but the old power coming upon the ministers that we need.

You take that sermon that Peter preached—there is not a minister in this city that could not do better as an intellectual production, but the Holy Ghost was there convicting men of sin as Peter lifted up Christ and was witnessing for Him. The world is perishing for want of Christ; what we want is more witness to go out and testify and hold up Christ.

Another thing, "He shall guide you into all truths." I like that word All; not a thing my soul wants to know but He will teach me, if I will let Him. I think it is dishonoring Him to run off after other teachers to guide us to truth. I have very little sympathy with going into rooms and gathering around a table and putting out the lights and calling upon spirits to instruct us when we have a teacher sent from God to teach us ALL things. My friends let us believe this teacher, He shall show you things to come. There is not a thing my soul needs to know but what He will reveal to me, if I will let him.

Another thing, He shall bring to your remembrance things I have said. Did you ever notice that? Over and over again Christ told His disci ls that on the third day he would rise (I see a friend over there has gone to sleep; will the next one to him wake him up; I want him to hear this), and yet when He did rise there was not a soul there to welcome Him; the memory of His disciples was shorter than the memory of His enemies, for they made fast the sepulcher—put a great stone in front of it, and put guards over it, and put on the Roman seal, and it was death to break the Roman seal. But they might as well have tried to keep the sun from rising, and every disciple might have known He would come up; that He would keep His word. After He rose the Holy Ghost brought to their remembrance the words of the Lord.

It is easy to preach the scriptures when the Holy Ghost is on a man. These men who are talking science and sociology, and everything else instead of getting their text out of the Bible, have not the Holy Ghost to help them; but they will have no trouble about interesting the people in the Word of God if only filled with the spirit.

When Moses had the tabernacle out in the desert the Shekinah filled; when Solomon was dedicating the temple in Jerusalem the Holy Ghost came the second time, not when any one was preaching, but when they were singing; and I don't believe they were singing in an unknown tongue. I attended divine service in one of our churches and when the choir was singing I could just make out one word, and that was Jesus; I thanked God for that, it was just a sweet morsel to my soul. If I had been sleeping, like some of you, and suddenly wake up, I would'nt have known whether I was in a church or an opera house. I believe when the Holy Ghost came and

filled that temple they were singing the Word of God ; I believe they were all united and all of one mind ; I don't believe the singers were quarreling. They were so overcome by His presence that they broke down, they could not go on. Have you ever been in a meeting where there was such an unseen power you did not want to hear the voice of man, and the spirit seemed to be talking to you? I believe that was what took place when the Shekinah came and filled the temple with the glory of God.

And now in the present dispensation your bodies are the temple for the Holy Ghost to dwell in. An eminent divine attending the funeral of a poor man, as the body was being removed said, "Tread softly, you bear the temple of the Holy Ghost." Paul said "Know ye not that ye are the temple of the Holy Ghost?"

The Holy Ghost may dwell in a person, and yet he will not have much power; I believe God has a great many sons and daughters without power. The giant of Gath had strength, but he had no power ; a man may have strength and yet not have the power that David had, not the power that hundreds of the early Christians had. In a city like this you will sometimes see a sign on a building "To rent ; with power, or without it." If you want to manufacture something you can rent the use of steam power. I sometimes think it would be well to put the question to a person who wants to come into the church whether they want to come with power or without ; and if they say without power, to tell them, "we have enough of that kind just now ; we want a few that have got power." There is a good deal of difference whether a person comes in with power or without it.

I think there are three classes of persons in our churches. Nicodemus is a type of one class. He was a member of the Sanhedrim, and I suppose he did not want to openly identify himself with the work of Christ for fear he would lose cast and position. You know there are lots of Christians, or church members, who never take hold of hard Christian work, take a Sabbath school class, go out and talk to the Japanese and the Chinese, and among the lower portions of the community and work for Jesus ; they can't stoop so low, and fear they will be looked down upon by their wealthy and high toned associates. If you expect God to lift you very high you have got to stoop very low ; mark that. When Moses turned his back on the gilded palaces of Egypt to identify himself with the Children of Israel, it was the lowest position a man could take , perhaps he might have been the ruler of Egypt, and yet how low he stooped, and yet God lifted him above all the men of his time ; very few men that God has ever lifted so high. Nicodemus had one little interview with the Master, but look and see what John and James and Peter enjoyed, those who heard those mighty parables and saw those wondrous miracles. Nicodemus heard only one sermon, but it was one of the best that was ever given ; he was the first to hear, "For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." You

would have thought that would have taken him right out of the Sanhedrim.

Turn over to the 4th chapter of John and you will find another type of Christian: a woman went out to get a little water and she got a whole well; and she rushes back and says "Come and see a man who told me all things that ever I did; is not this the Christ?" I see three or four men discussing politics, and one of them says, "I think Maggie is a little out of her head." She had just got into her head. Another one says, "You know, Maggie, you have a pretty hard reputation, and you had better keep still a few years and see how you hold out; and if you do you can then be taken into the church." But she had drank of the living water, and she was going to to testify for Christ wherever she went. Jesus said, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of His belly shall flow rivers of living water." That is better then a well. We want christians with such power that rivers will flow from. A man said he had a good well, only it would dry up in summer and freeze up in winter. A good many christians are dried up or frozen up. A river does not dry up. If it freezes a good strong current is flowing under the ice.

Listen. Remember the command that you shall be filled, is just as much a command as "You shall not swear, you shall not steal." Are you full? Do you know what heaven's measure is? It is pressed down, shaken together and running over. Where is there going to be room for the Lord when you are filled with bonds and stocks and real estate; why, I can hardly meet a man but he is talking about real estate; when I was out here before it was stocks and bonds. But when a man is filled with the spirit of God he has something better than bonds and real estate. Ah, how it lifts us above this world when we get the victory over the flesh, and then we are in the presence of God continually.

The promise, "I will pour water upon him that thirsteth." Are you thirsty? then claim this promise. Do you know why we do not get more showers in our Churches? Because you are not thirsty; if you would feel this thirst and cry, O Lord let the floods come, your prayer would be answered. In the Sermon on the Mount we find "Blessed are they that hunger and thirst after righteousness, for they SHALL BE FILLED." I can't conceive of any greater blessing for a Christian than to be filled with the Holy Ghost. I know that the greatest blessing that ever came to me was when I was born of God's spirit, and when the Holy Ghost came upon me, and I would not go back to live the life I did before, I know what it is to work without power, and what it is to work with power. Now young man take my advice; do not rest day nor night until you get this power. God can fill this young man and that young woman and make them a bright and shining light in this community. What power lies dormant right here. May God open our eyes to show us this truth to-day.

If after the disciples had been with Christ, had sat at his feet and heard his sermons, saw his miracles, entered into the Mount of Trans-

figuration, they had to wait in Jerusalem to be endowed with power from on high, don't you think we need to wait on God for power? You remember He told them that after the Holy Ghost should come they should do greater works than He had done. I used to think that the raising of Lazarus from the dead was one of the greatest miracles, but now I believe the day of Pentecost was the most wonderful of all; a great multitude converted under two sermons. Why? Because they were filled with the power of the Holy Ghost. The same power is in the world to-day, and may it not be repeated? I believe we can have Pentecostal showers in San Francisce if the Church of God is wise to claim the blessing. After Pentecost we read of the disciples waiting to be filled with the Holy Ghost at different times, of the healing of a lame man, of the chief priests and rulers forbidding them to preach any more in the name of Jesus, and they had a prayer meeting, and the place was shaken where they assembled, and they were filled with the Holy Ghost. If those men needed to be filled the second, the third and the fourth time, do'nt you think you and I need to be filled now and then? A good many men are working on the grace God gave them a good many years ago. It is said that Samp son's strength went from him, and he wist it not. His hair was cut, it was not pulled out by the roots; it could grow again. A good many members of the Church are in this condition; let us pray God the hair may grow again, pray that the power may come back. Because you was filled five years ago, it is no sign you are full now. The fact is we are like empty vessels, and we need to go under the fountain.

Ten years have rolled away, and Peter has word from Joppa to meet Cornelius, and while preaching to him and those he had assembled together, "the Holy Ghost fell upon all them who heard." My friends, we want the Holy Ghost to fall on us here in San Francisco, to fall on this audience to-night.

There is a man that don't believe a word I am saying; I presume there are five hundred here that do not believe a solitary thing I am talking about. I believe if the Church was just hungering and thirsting for power the Holy Ghost might fall upon them; I have no doubt that the old fire would come back. That is what this city wants—to be shaken to its very foundation.

Would you like to be filled with the Holy Ghost before you go hence, and leave a ray of light behind you? Would you young man like to get this power and be a bright and shining light in San Francisco, and when your days are over, leave those behind who shall rise up and call you blessed because you led them out of their sins into the light.

One of the most humiliating things to-day, is to see how Satan is working into christian families and taking the flowers of the family and hurling them into drunkards graves, and into infidelity and skepticism. Would'nt you like power, mother, just to reach that son of yours; you men teaching in the streets and working as colporteurs and Sabbath school teachers, don't you want that power to win souls to Christ?

Let us not be anxious about other people, but get home to our-

selves. I was preaching in Chicago a few years ago on this subject and a lady came to me and said, "I would like very much to get this power." I said; "Let us kneel right down and just ask God for it." She just poured out her heart to God. She said "What shall I do next?"

I said, "Come to the prayer meeting and try to lead some one to Christ."

She came, and she had not been working more than twenty minutes when she brought a sinner to the Savior. She said, "That is the first fruit; I think it is the happiest day of my life." That lady was type-writer in a lawyer's office; and after her days work was done she would go out and travel the length and breadth of that city working for the Lord, and she has led not less than two hundred souls into the kingdom of God. There was a Christian living without power for years, but when the power came upon her, oh, how God blessed her.

I was just simply mentioning this where I was preaching once, and after the meeting a lady came to me and said; you have pictured my condition; I have never been able to lead any one to Christ; my husband is not a Christian; I have a number of servants, not one of them a Christian; I have a Bible class, and I never knew not one to be converted."

I said, "Let me ask you a few questions: don't you get out of patience with your husband sometimes and talk to him in anger!"

"That is just so," she said, "and somehow I can't speak to him about salvation."

"Suppose you get down and pray God to give you a little more grace and lift you on to a higher plane, so that you can adorn the doctrines of Jesus Christ."

She said, "I hope you will pray for me; I came to ask you to pray for my husband, but I need praying for myself."

After that I saw the lady again and she said she went to he, husband and asked him to forgive her, and to pray for her, and that he had become a Christian. "I called my servants around me, and I asked them to forgive me for being unkind to them, and they broke down and have been converted. I told my Bible class that I had not lived as I ought and I wished they would pray for me, and eight have been converted."

Oh, when I think of these results when we get this power, and what we may accomplish, how I would urge upon you to pray God to give us this power.

Some of you have been very anxious to have me come here, and I thank you for it. But I want to say there are a hundred men in this audience that God can use just as well as he can use me, if you will only claim the blessing. The grace of God can flow through us if we will only let it.

You remember when Elijah went with the young man, Elisha, from Gilgal, when he was about to be taken up in the whirlwind, Elijah said to Elisha, "Tarry here, for the Lord hath sent me to Bethel." And Elisha said, "As the Lord liveth, and as thy soul

liveth, I will not leave thee." When they got down to Bethel the sons of the Prophets at Bethel, said to the young man, "The Lord will take away thy master to-day." He said, "Yea, I know it: hold ye your peace, I know all about it." Then the old Prophet said to Elisha, "You stay here at Bethel, and I will go up to Jericho." But Elisha said, "As the Lord liveth, you will not go without me." And the two started and went up to Jericho. And the sons of the prophets at Jericho said to the young man, "Do you know that your master is going to be taken away to-day?" He said, "Hold your peace; I know all about it." And Elijah said, "You stay here while I go over to Jordan." But he couldn't shake the young man off, and the two started toward Jordan together. And when they came to the river Jordan, fifty sons of the Prophets had gather to see them cross; and Elijah smote the waters with his mantle, and they piled up on either side and were held there; and the two went over together dry shod, and away into the desert. As they went on talking, Elijah finally said, "Elisha, what do you want? Make your request known and you shall have anything you ask." I guess a good many of us would have handed him a blank check and asked him to fill it out for a good round sum. But Elisha said, "I pray thee, let a double portion of thy spirit be upon me."

What a power that was to ask for; when Elijah wanted to call fire from heaven, he prayed and it came; when he wanted rain he prayed, and the rain came. There is power for you. Talk about Caesar and Napolean making the world tremble, that man made the world tremble without any army.

I can see the brow of the old Prophet knit as he says, "Well, you have asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

I have often wished that all the conversation of these two men that day was put on record; I would like to get every word they said. The whirlwind came, and as Elijah was taken up the young man was watching him, although the whirlwind parted them, and he cried, "My Father, my Father, the chariot of Israel, and the horsemen thereof." And Elijah took his mantle and threw it back, and Elisha took it up and started back. The fifty sons of the Prophets see him coming up to the Jordan alone, and they know that Elijah has gone. I can imagine them saying, "We will never see his like again." And they wonder how he is going to get over Jordan, and if the Lord will perform a miracle and the waters be held back for him to pass over. Elisha remembers the promise that he should have a double portion of the spirit of Elijah, and now he prays that the power of the Lord come upon him; he takes up the mantle and calls on Elijah's God, and the answer comes, the waters are piling up, and he passes over. And when those fifty men saw it, they lifted up their voices and cried, "The spirit of Elijah doth rest upon Elisha."

Elisha asked for a double portion, and if you will examine the Bible closely you will find that he performed double the miracles that Elijah did. Who was Elisha? He was a farmer. If God can take

up a farmer and make him such a mighty instrument, can't he take one of these reporters? Let us pray God for this power; don't be satisfied with what you have got; let us go for a double portion. Oh, that a double portion may come upon us to-day.

Prayer by Mr. Moody.

O Thou God of Elijah, we pray Thee that Thou wilt answer this afternoon by fire; may the fire of God come upon us, burning up the dross and consuming everything that is carnal, everything that is unholy in Thy sight, and may the life of Jesus Christ shine through everyone of us.

O Thou God of Elijah, wilt Thou give us a double portion, as Thou didst to Elisha, and may we be a witness for Christ up and down this Coast. Raise up men and women whose hearts shall be hungering and thirsting for Thy power, and who shall go out into this great city and Coast testifying for Jesus Christ.

We pray that heaven's blessing may now come upon us, and may this place be filled with the glory of God; give us Pentecostal showers, streams of salvation, not only breaking forth in this city, but in all the towns and cities up and down the Coast, and may tidings go forth of "blessings Thou art scattering full and free."

O God hear our cry and answer our prayers and do great things for us.

We thank Thee for the privilege of speaking to this audience this afternoon, and we pray that the Holy Ghost may attend the word spoken with power, and many rise up in eternity to thank Thee for this afternoon, and Thy name shall have the praise and the glory forever, Amen.

First Congregational Church—Evening.

OPENING PRAYER BY DR. BARROWS.

"Father of mercies, we invoke Thy presence here to-night; let Thine Holy Spirit abide in our hearts and come into this service with his divine power; that we may feel his fulness and may realize the fruit which he alone can bring. May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, oh Lord, our strength and our Redeemer. Amen."

775th Hymn. "NEARER MY GOD TO THEE."

Reading of the 55th Chapter of Isaiah.

PRAYER BY DR. BARROWS.

As we bow before Thee to-night, we pray, Father of mercies, for Thy blessing. What wait we for, but for the descent of Thy divine spirit, without whose aid we are nothing, and with whom we can accomplish all things. Dwell Thou in our hearts; make us the fit temples for the in-dwelling of the Holy Spirit, and may we be drawn near to Him by his influence, seek His companionship, may we be sent forth by Him to duty; may we fully surrender our hearts unto Him, give ourselves as never before to the work which He has for us to do.

We thank Thee for the gift of Thy Son, our Savior, Jesus Christ; we thank Thee for what He has brought in the world, and for the promise He has made, and which He will surely keep to those who trust in Him. We pray, therefore, that we may take Him at His word to-night, lift our hearts to Him; may we draw near to Him, may we receive Him, may we listen to His voice, may we realize His presence, may we know that He has pardoned our iniquities and blotted out our transgressions. How we need the power of Thy divine spirit to-night in our hearts, in our homes, in our business and in our social life; come, Thou redeemer of men, Thou who didst promise to send Him who would bring to our remembrance all things we were forgetting; lead us in the way of life, and send Thy Holy Spirit into our hearts and into this community this evening—oh, that Thou wouldst revolutionize the thoughts of men. In this city we love, and in this State where we dwell, may we realize the power of His presence, and see many turning from darkness unto himself. It is infinitely easy for Thee to do this great thing—are we ready for it, are we prepared for the streams of refreshing, are we ready to be the instruments of Thy hand, are we willing to put ourselves in Thy hands to be used by Thee as Thou seest best for the advancement of Thy kingdom, for the conversion of men, for the salvation of this city in which we dwell?

We pray to this end that Thou wilt bless him who will speak to us to-night; may his words come with mighty power because promised by the Holy Spirit, and by the testimony he shall give of the light in his own heart; may he utter the words which God alone can give, and with the power which He alone can bestow, and may the unspeakable riches of redeeming love be poured out upon us, and from every home and every heart may there go up the petition and desire for the revival of Thy work in the church and out of the church. Bring our thoughts and feelings into oneness with Him who is our Lord and Master, and prepare us for the great work to which Thou shalt call us.

Hear us in this our prayer, bless us and guide us through life, and save us in death, for the Redeemer's sake, AMEN.

(Dr. Barrows then announced that a collection would be taken up, and all beyond the usual collection received by the church would be given to the Young Men's Christian Association. In behalf of this Association he made the following remarks:)

I have heard it remarked more than once that the Young Men's Christian Association always has a collection. I suppose that a person who made that remark to me some time ago perhaps thought the collections multiplied too quickly. That is an impossibility. Collections and offerings are a part of the worship, and as an eminent divine once said when asked to lead in prayer after a collection had been taken up, so it can be said of every Christian service—he said, "I can't pray until I put something into the contribution box." It is a good thought for us to bear in mind. I need not expand upon this at all with reference to the work of this Association in the State; you who are fathers and mothers know perfectly well what the work of this Association is; you know perfectly well that if there is anything that should be absolutely upon the heart and thought of the Christian public, the Christian home and the Christian church, it is the salvation of our young men in San Francisco and California. Never was the opportunity so great as now for Christian work; never was the door open so wide for an entrance as now; you go into the towns of this State, go into the cities and villages, and out into these places where young men are found, and you know very well that there is nothing to stand between your son, your brother, or any young man in this community, and the thousand temptations upon our right hand and upon our left which assail our young men—but this great work. The Christian Endeavor Society can do something, but in a general, public, and persistent manner for the salvation of young men there is no organization, no institution, no power that stands between them and the and the vices and temptation around them, but this organization. We can afford to sustain it; we can afford to give large gifts for this work on this coast; we can well afford to pour out of our wealth, or out of our prosperity, into the Treasury of the Young Men's Christian Association, for our children and for our children's children. If we love this city and State,

and have a sincere desire to save our young men, then through this organization we are to testify our loyalty.

Look at this vast congregation to-night, called together to listen to the word of truth; it will take but very little here to-night to send joy into the heart of the Young Men's Christian Association. You cannot tell what your gift may be worth in the rescuing of some young man. Nor do I offer any apology, for this is no begging utterance; the Young Men's Christian Association is no beggar; it is fraught with the best interests of your home and the community, and it stands and will stand, whether we have a part in it or not, for the defense of our young men on this Pacific Coast, and such influences shall be exerted as shall redeem them by the power of the Spirit, and bring into this city and State a generation of Godly young men who shall take the reins of government and do their Christian and secular work under the fear of God. This is California's future; let us have some interest in it, and some testimony here to-night that we feel the necessity and appreciate the opportunity.

Song: "Tell Me the Old, Old Story.

ADDRESS.

I want to call your attention this evening to three texts, not that I am going to preach three sermons. One is a question, the other is an exhortation and the other is a command.

It was about 4 o'clock in the afternoon that John the Baptist, stood with two of his disciples and he saw Jesus walking at a little distance and he said to his two disciples: "Behold the Lamb of God." A few days before he introduced him to the people as "the Lamb of God, who taketh away the sin of the world." He said "behold" (that is, look and see) "the Lamb of God." These two disciples left their old master, John the Baptist, and followed Christ, and when Christ saw these two men following he put this question to them: "What seek ye?"

They said, "Rabbi, where dwellest thou?"

He said, "Come and see."

They went, they saw, and they were so impressed with that interview that they never left him; they followed him for three years; followed him up to the cross, saw him when he expired, followed him after he arose, and saw him ascend on high; they took up the work he commenced and followed it all through their lives.

It is very evident they found something in Christ; something that a great many men in that day did not find. We read that many of his disciples went back and walked no more with him. They had not found what they expected. But these two men were never disappointed; they left all and followed him. Now, did Christ say more to those two men than to those disciples that walked no more with him? I think not. I think if you look carefully into it that you will find a great many men followed Christ for a little while, and

went back because they did not follow him with the right motive. Men have been the same for six thousand years; human nature is the same the world over, and it is the same in every generation.

There was a class that followed Christ on earth because they thought he was going to set up a temporal kingdom, and they would like to get into office; some thought they might be Secretary of State, Postmaster-General—something of that kind; if there is a chance of some appointment a great many will follow.

Another class followed Christ because it was something new, out of the regular line, and they rushed out into the desert by the hundreds and by the thousands; they had itching ears to hear something new. If you had asked them why they went out there they could not have told you exactly, only they drifted with the crowd.

Another class sought to entangle him with the Mosaic law so they might stone him to death, and sometimes they put questions to him with stones in their hands ready to hurl at him.

Another class would like to see a sign; they would like to see him heal a blind man—just like to see how it was done. Some of them had heard how he had fed 5,000 with the loaves and fishes, and so they rushed out into the desert in hopes he would make some bread. I can see one man saying, "Do you think he will make any bread to-day?" and some one else inquires, "Do you think he will make any fish out in the desert? I understand he fed 5,000." And I can see them gather around him stretching their necks and leaning forward in hope to see how it was done; they wanted to taste some of that bread; they wondered if it was like that which they were accustomed to; they would just like to taste fish that never saw water. They didn't care anything about the pure doctrine he had brought from heaven, cared nothing about the blessed gospel; they would like to see him make a few fish. And so he said that some of them were after the fishes and the loaves.

But here and there was a man that sought Christ for what he was. I do not believe any man has sought the Son of God for what he is, that was ever disappointed in him. There is one thing remarkable about Christ, he is what you make him. Some seem to have a small Savior, with but little power to help them, while others have a great mighty Savior, because they make him to be their Prophet, their Master, their Deliverer and their Redeemer; those men are never disappointed, and they seek Christ for what he is, and not what they can get. I sought him over 30 years ago and he has been growing ever since; he is a thousand times more to me than he was seven years ago, than when I was in this city last, and I expect if I live fifty years longer he will be growing every year, and away off in eternity I expect to be finding out something new about Jesus Christ.

I do not believe people have changed one bit since Christ was on earth. I think just about the same motive has brought this crowd together to-night as brought the people around Christ on earth. I think if I should speak to this man right in front of me and ask him "What seek ye?" and this lady here, and that young lady, and then take the next row and go through to the door, and go up in the

gallery, and ask, "What seek ye?" I would find some very strange motives that brought you here. Some say, "I did not come here to hear the preaching I can tell you that; I thought I would like to hear the singing; I never did like sermons; I would get right up and go out if I could, but I suppose I have to endure it." Well, I am glad I have got you to-night; you couldn't get out without attracting a great deal of attention.

Another man way back there would say, "I promised my mother if you ever came out here I would go and hear you; but I don't believe in my mother's God or her prayers or her entreaties, but I will redeem my promise."

I am glad you are here young man, and if I can't reach you I hope the prayers of that mother back in New England can.

There was a man who had not been to a religious meeting for a good many years, and he went to a place where there was a thousand chairs on one floor, and he stood at the hall door before it was opened, and waited there a long time so that he might go in the first of all and see the empty chairs; he said he walked up in front to look at the empty chairs; that was his motive. After he had looked at the empty chairs he wondered what brought so many people together, and he thought he would stay, that night the word of God reached him. He came to see the empty chairs and he found a living Christ.

When I was preaching in Glasgow, Scotland, during my last visit, a man grabbed my hand and said he wanted to thank me for leading him to Christ. He said, "I did not believe in you or your gospel, but about the last meeting you held here when you was in Glasgow before, a friend persuaded me to go and hear you. I got there late and I could not get a seat, and I stood up in the meeting with my hands in my pockets and I was looking up to see how they built the roof—I am a builder. When I was examining that roof you pointed in my direction and said, 'young man, will you take eternal life to-night as a gift?' It went like an arrow right into me, and I said I would be a stupid man if I wouldn't; and God saved me right then and there."

You friends who know how to pray, pray that the arrows may go down into souls here this night, and pray that they may be lead to seek Christ for what he is.

Now, I want to take up the second text. "Seek the Lord while he may be found; call ye upon him while he is near." That is an exhortation. Notice how it reads. There are people here seeking for peace, happiness and joy for the fruits of the spirit, instead of the Master himself. Just remember how it reads, "Seek the Lord while he may be found;" not to seek the feelings of somebody else. A great many people are waiting for the experiences of somebody else instead of seeking the Lord.

A man in Scotland told me he had sought the Lord for forty years and had not found him. I said, "What do you mean?" and I took a good look at him, "I don't like to tell you, sir, that you are uttering an untruth, but there is not a shade of truth in that statement."

He says, "Do you mean to say I have not been seeking the Lord?"

I says, "I know you have not."

"How do you know?"

"I know you would have found him, if you had." He had been seeking after the experiences of some one else; he had heard his aunt or his grandmother tell how they were converted, and he was seeking their experience; he was not seeking the Lord in his own heart.

We are living in the days of sham; men are not half in earnest. I remember meeting a man some years ago; he stood leaning up against a post with his hands in his pockets. I said, "Are you a Christian?"

"No sir."

"Don't you want the Lord to save you?"

"Well," he said, "I have no objection."

I said, "If that is the way you feel the Lord will never save you."

You want to keep in mind that when God redeemed this world He was terribly in earnest, although He made salvation as free as air; He took from heaven the richest jewels He had; He was terribly in earnest. And when you and I are terribly in earnest then it is we are going to get into God's kingdom. I never saw a man in earnest about salvation who did not get it. If you ever get into the kingdom of God you have got to be in earnest once in your life, and seek the Lord with all your heart.

I told a man once I could tell him the day and hour he would be converted.

He said, "Moody, I didn't know you was a prophet."

"I said "No, I am not a prophet, but I can tell you that."

"Well, I would like to have you do it."

"The day and hour when you will be converted will be when you search for God with all your heart; that is what the Scripture says."

Do you want to know how to find Christ? Just as you seek after gold out here in California, just as men seek for political honor. How they seek for these things; they don't rest. Now seek for the Kingdom of God as you men seek for the things of time and you will reach it. Suppose I should tell you while preaching on this platform I had lost a valuable diamond and I would give $10,000 to the one who found it; you wouldn't give much for the rest of the sermon; you would be stretching your neck and looking all around down here to see if you could find that diamond; I think a good many of you would be jumping over the seats, and you would be going around on your hands and knees looking for it; you wouldn't care what the ministers and the deacons thought of you, what you wanted would be the $10,000; you would keep on searching till 11, 12 or 2 o'clock, perhaps, if it was not found, and if a friend came in and said "Your wife is greatly distressed about you," you would say, "Let her be distressed; if I go home with that $10,000 I guess that will take away all her anxiety." How desperately in earnest you would be

about that. Is eternal life worth any more than $10,000? If you seek for life eternal as you would seek for that diamond don't you think you would find it? I have often said I would like to picture what the gift of God is, and what eternal life is; if I could I would just go up and down the earth and tell it; I would go into heathen countries and get an interpreter and proclaim it; it seems to me there is not a man in this world that would not take this gift.

There is nothing we value as we do life; a man will leave his wife, leave his children, just to lengthen out his life a little longer. If a man loses his health he will do anything in order to be restored. Think of the heart breaks, look at your homes made desolate by death, a mother gone from this family, a brother there, a husband from another; many of you this last year have been standing over a new-made grave and your heart was desolate. How very sweet life is. Only think how sweet life is; how we value it, and yet it is hardly a day; it is only a little while before it will cease for you on earth; look at these grey-haired men and women bending to the grave, a few days more to live, a few years more and we shall be gone. But just lift your eyes to that great city which hath foundation whose builder and maker is God, and remember there is one city in the universe that has no sorrow, no sin, no sickness, no weeping, where there is no bending form, but where perpetual youth is upon every brow, and where life is as long and as pure as God's life. What a gift! Won't you seek it to-night? Seek the Lord while He may be found. Let me ask you this question: do you believe He can be found here to-night, Dr. Barrows? What does the text say? "Seek the Lord while he may be found." I have not a shade of doubt in my own mind that the Lord may be found by every soul in this house to-night if you will seek Him.

"Seek the Lord while He may be found." The very next text implies that the time is coming when He may not be found. Those foolish virgins found that time; and I have no doubt the people in Noah's day met with the same experience, and they knocked at the door of the ark for admittance, and Noah told them the Lord had shut the door and it could not be opened. Thank God we are in a position to seek Him and find Him! Will you do it?

"Call ye upon Him while He is near." Is He near now? What does He say? "If two or three are met together in my name, there I am in the midst of them." Is there more than three who have met here in the name of the Lord? But some one says "I don't know how to call upon Him." Listen. "God be merciful to me a sinner." That is the way to call upon him. You can say that, can't you? Make the prayer that the thief did upon the cross, "Lord, remember me when thou cometh into Thy kingdom." You do not have to make so long a prayer as that, now He is in His kingdom; All you have to say is three words, "Lord, remember me." You can say that. Who will say it right here this minute. But you have been cursing him to-day; never mind, the tongue that has been cursing him can be forgiven; you can say, "God save me or I perish." "It shall come to pass whosoever calleth upon the name of the Lord

shall be saved." May it come to pass here to-night! There is an old grey-haired man that has been living in sin for sixty years, just make the prayer, "Lord save me or I perish; Lord help me." You can say that, can't you? I tell you what if you say it from the heart God will help and He will save you, for He delighteth in salvation.

I come to the last text. It is a command. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.

I am one of those who believe that means literally just what it says. It means you are to seek the Kingdom of God before you go home to-night. Did you ever notice that what a man puts first God puts last? A man seeks to get rich, but God says we are to seek His kingdom first. I believe the reason why so many men have come out to the Pacific Coast and made such a wreck of their lives was because instead of seeking first the Kingdom of God, getting of money has received their first attention. The order has been seek first wealth and position.

This is just as much a command as "thou shalt not lie," or "thou thou shalt not steal." There is nothing in regard to our temporal wants but shall be added if we put it in God's order and let the kingdom of God be set up in our hearts.

There was a church in England, where they had no religious interest. After one of their meetings the officers remained to attend to some business, and when they were about leaving they noticed a young man hanging around, and they asked him if he was not going to retire, and he said "I came to the church determined not to leave until I became a Christian." I wish there were five hundred in this audience to-night like that. The officers of that church gathered around him, and at last he surrendered his will to the God of heaven and he went out rejoicing. The next day he went down the shaft as usual to work in the coal mine, and while he was working there the coal fell in upon him and several others, and when they got him up to fresh air he was just passing away, but he had strength enough to whisper "was it not a good thing I settled it last night?" Those were his last works. I leave it to the audience, was it not a good thing that that young man came to that determination? God help you to say "I will not leave this house until God for Christ's sake has forgiven my sins." You can go out with all your sins washed away, if you will only seek him.

"Seek first the kingdom of God." I will venture to say there are not less than one hundred, and perhaps five hundred people here to-night who have got a Bible, and on the fly leaf of that Bible is your name, written perhaps by the hand of that mother that lies in her grave, and after your name is this text from Matthew 6:33. I believe that text is written on more fly leaves than any other text. Why is it when a boy leaves home that the mother is so anxious he should take along with him Matthew 6.33 "seek first the kingdom of God." Not long ago I was in a home where a young man was leaving it for the first time, going to a school that I am connected with. The father wanted I should take him there. I spent a few hours

with the family before the train started. There was a terrible struggle; that father tried to keep up, and then he would say "please excuse me," and he would go off up stairs. When he came down I noticed his eyes were very red; he could not bear to let George know how he felt. I noticed his mind was not on what we were talking about. Then he got up and went off into the kitchen and stayed a little while, came back and then went off into the drawing room. Finally he went out of the house and up the street and when he came back he had a bundle with him, and he opened it and I saw it was a beautiful Bible. He got a pen and wrote George's name in it, and I saw the tears falling; after he wrote the name I saw him writing something else, and I said to myself, "I know what he is writing." He threw down the pen and went out of the house. I walked up to the table and there was George's name and Matthew 6:33. The boy was leaving home for the first time, and he was the first born; how anxious that father was that he should seek first the kingdom of God and his rightcousness. And the mother was going through the same experience. I have no doubt that night they poured out their hearts in prayer that their George might seek the Lord. I kept watch of him, and about six months after he bowed his will to the will of heaven; their prayers were answered.

I have no doubt if you take your Bibles to night and read on the fly leaf that text and then fall on your knees and say, "Lord Jesus I will obey this command, I will seek thee," that you will find him this night precious to your souls.

I lay that text right across your path to-night. You have power to say that you will or you will not seek the kingdom of God; you are a free agent. May you seek and find that kingdom.

Prayer by Mr. Moody.

Our Heavenly Father we thank Thee for the privileges we have had this day of preaching the gospel of the Lord in this city. And now as this audience is to break up and we will never meet again until we meet in eternity, is it too much to ask that this whole audience may meet at the right hand of God, and that not one of them be missing.

We pray that there may come a breath from Heaven upon us here to-night and do a work for eternity. Oh! that the Spirit of God may work mightily in the midst of this audience, and may each one obey the command of the Lord Jesus Christ and "Seek first the king-of God and his rightcousness." There may be those here whose fathers and mothers have gone down to their graves and their prayers on earth are ended; before they went hence they poured out their hearts in prayer for their children; we pray Thee that Thou wilt answer those prayers and save their children.

We pray that Thou wilt remember those who have come from a distant eastern home into this great metropolis, who are without God and without hope; they have left loved ones who it may be are pray-

ing for them this very hour. O God hear their prayers, and may there be many who shall turn from their sins and lay hold on eternal life. We pray that the Holy Spirit may follow them home, and in their closets or in their chambers may they hear the sweet voice of Jesus, saying, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

Lord Jesus wilt Thou speak to this whole audience now; while the voice of man is hushed may the voice of God be heard in this building. We have spoken to the outward ear, Lord wilt Thou speak to the soul, and may there be many that answer back "Lord, here am I." And wilt Thou hear their prayers and take away their sin and give them new hearts this night, we ask it in the name and for the sake of the risen Lord and Savior. Amen.

No. 307. (G. H. 3-86.)

P. P. Bliss.

I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy he sends me, comes
A sweet and glad surprise.

One step I see before me,
'Tis all I need to see,
The light of heav'n more brightly shines,
When earth's illusions flee
And sweetly through the silence, came
His loving "Follow Me."

O blissful lack of wisdom,
'Tis blessed not to know;
He holds me with his own right hand,
And will not let me go,
And lulls my troubled soul to rest
In Him who loves me so.

So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light.
I'd rather walk by faith with Him
Than go alone by sight.

CHORUS:

Where he may lead I'll follow, My trust in Him repose;
And every hour in perfect peace I'll sing, He knows, He knows,
And every hour in perfect peace I'll sing, He knows, He knows

Los Angeles Baptist Association

Quarto-Centennial Session

. . . October 4-6, 1893

MINUTES

OF THE

Los Angeles Baptist Association

AT ITS

QUARTO-CENTENNIAL SESSION

CONVENED WITH THE

Baptist Church of Monrovia

OCTOBER 4-6, 1893

C. F. HARRIS, Moderator
WM. APPEL, Clerk

INCLUDING MINUTES

OF THE

SUNDAY SCHOOL CONVENTION,

AND YOUNG PEOPLE'S UNION

PARKER & BAUMGARDT,
231 West First Street, Los Angeles.
1893

MINISTERIAL REGISTER—1893.

Anderson, C. H	Los Angeles
Appel, Wm	Los Angeles
Austermell, J. H	Los Angeles
Backland, A. W	Los Angeles
Baker, H. S	Palms
Bell, H. M	Rivera
Bennett, E. R	Pomona
Brown, A. P	Monrovia
Clay, J	Rivera
Corfield, E. F	Pasadena
Dexter, S. K	Alhambra
Dye, Geo. E	Los Angeles
Dorsey, P. W	Los Angeles
Ellis, Thomas J	Downey
Evans, T. R	Azusa
Freeman, J. A	Downey
Green, J. D	Downey
Gregory, U	Artesia
Gregory, C. W	Los Angeles
Harris, C. E	Pasadena
Hayhurst, L. W	Pasadena
Heritage, John	Pomona
Koehler, F. C	Pasadena
Lord, T. N	Los Angeles
McCusick, H. P	Los Angeles
Meyers, J. C	Los Angeles
Moore, A. L	Los Angeles
Pendleton, W. H	Los Angeles
Pettie, A. M	Los Angeles
Read, Daniel	Los Angeles
Read, O. B	Los Angeles
Rider, A. W	Los Angeles
Rigby, N. L	Los Angelee
Shaw, Jessie	Los Angeles
Smith, R. M	El Monts
Tinker, W. W	Los Angeles
Tomlinson, A. B	Chino
Toombs, J. B. DD	Los Angeles

LICENTIATES.

Bickford, C. J	Los Angeles
Cressy, Frank Graves	Los Angeles
Ogle, G. W	Pomona
Smith, Arthur	Pomona

DIRECTORY—1893.

8491

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TREASURER—W. C. Badeau, Monrovia.
CLERK—Rev. Wm. Appel, Los Angeles.

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BAPTIST HOME COMMITTEE.

F. J. Cressey, Secretary; E. R. Bennett, J. W. Daniels, C. E. Harris, T. N. Lord, J. L. Overton, D. Read, A. W. Weber.

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Mrs. E. R. Bennett, Pomona; Mrs. D. Lewis, Vice President, Los Angeles; Mrs. G. S. Cleveland, Secretary and Treasurer, Pasadena.

OFFICERS YOUNG PEOPLE'S SOCIETIES.

A. P. Brown, President, Monrovia; Edward W. Reider, Secretary, Rivera; E. B. Street, Treasurer, Pomona.

HISTORICAL COMMITTEE.

J. A. Freeman, J. B. Toombs, D.D., Charles Button, D.D.

NEXT ANNIVERSARY.

East Los Angeles, October, 1894; Preacher, A. W. Rider; Alternate, William Appel.

A. B. P. Society Depository, George Walker, No. 735 Market Street, San Francisco, California.

District Secretary Missionary Union, Rev. J. Sunderland, 1457 Myrtle Street, Oakland, California.

Rev. W. W. Tinker, General Missionary, Monrovia.

P. W. Dorsey, College President, Los Angeles.

Miss Emma Miller, Lady Missionary, Los Angeles.

LIST OF DELEGATES—1893.

ALHAMBRA—A. L. Selig, A. S. Blackburn, Miss Ethel Blackburn.

AZUSA—Rev. T. Evans, Pastor, Geo. Ott, C. H. Lee, S. M. Ricker, Thomas Lovell.

CHINO—Rev. A. B. Tomlinson, Pastor, Mrs. A. B. Tomlinson.

COMPTON—Rev. C. W. Gregory, David Smith, F. W. Bro. Kraft and wife.

DOWNEY—Rev. J. D. Green, Pastor, J. J. Tweedy, Wm. H. Pendleton, Thomas Stout.

EL MONTE—Rev. R. M. Smith, Pastor, Rev. Jesse Shaw, Mrs. J. O. Thurman, Mr. and Mrs. C. Blackley.

LOS ANGELES FIRST—D. Read, Pastor, Rev. N. L. Rigby, Richard Green, J. F. Jackson, M. B. Spinks, T. A. Chase, Mrs. Hulda A. Hewitt, Mrs. A. R. Tabor, Mrs. S. D. Burks, Rev. W. W. Tinker.

LOS ANGELES, SWEDISH—Rev. A. W. Backlund, Pastor, Peter Stone, Carl Walberg.

LOS ANGELES, GERMAN—Rev. William Appel and wife, Theo. Rapp.

LOS ANGELES, MEMORIAL—Rev. Arthur W. Rider, Pastor, V. E. Farmer, Joseph Barnes, Mrs. H. A. Baldwin, Mrs. A. Cleveland.

LOS ANGELES, EAST—Rev. George E. Dye, Pastor, Mr. and Mrs. Mark Pierce, Mrs. Ferguson, Mrs. A. S. Brainard, Mrs. C. W. Gregory.

MONROVIA—Rev. A. P. Brown, Pastor, Deacon H. D. Fowler, Deacon W. C. Badeau, George H. Morton, Miss Birdie Monroe.

PALMS—Rev. H. S. Baker, Pastor, Mrs. H. S. Baker, Mrs. S. H. Case, Mrs. Jos. Autis.

PASADENA—Rev. C. E. Harris, Pastor, Melford Fish, G. W. S. Porter, C. A. Whitman, George Taylor, Mrs. J. G. Norton.

PASADENA, SOUTH—Rev. S. K. Dextor, Pastor, Miss Ida Mitchell, H. L. Moody.

POMONA—Rev. E. R. Bennett, Pastor, Mrs. E. R. Bennett, E. H. Hutchinson and wife, W. P. Gould and wife, B. E. Street, R. S. Arnett, Mrs. A. D. Caldwin.

RIVERA—Rev. Harry M. Bell, Pastor, John Tweedy, Edward W. Reider.

CONSTITUTION.

ARTICLE 1. This Association shall be composed of Regular Baptist Churches, and shall be called the Los Angeles Baptist Association.

ART. 2. Each Church shall be entitled to two delegates, and an additional one for every forty members and fraction of twenty-five.

ART. 3. The object of this body shall be to promote harmony, piety and efficiency in the Churches; to devise such measures as may appear most expedient, in conformity with Bible truth, for the advancement of our denominational interests; and to suggest and to recommend to the Churches such means and modes of operation as may from time to time appear best adapted to promote the general diffusion of the gospel throughout the world.

ART. 4. The officers of this Association shall be a Moderator, Treasurer, and Clerk — who shall act as Corresponding Secretary — all of whom shall be elected annually, and shall hold their offices respectfully until their successors are elected and take their places; a majority, by ballot, of all the votes cast being necessary to a choice.

ART. 5. The Moderator shall preside at all meetings, and perform such duties as appertain to his office.

ART. 6. The Clerk shall keep a fair and impartial record of the transactions of this body. Each year he shall send a copy of the printed Minutes to Mr. Samuel Colgate, New York City, or to the Librarian of Colgate University, Hamilton, New York, to add to the collection of Baptist Historical documents on file at said institution.

ART. 7. The Treasurer shall take charge of all moneys belonging to this body; shall keep an accurate account of the same, and the object for which they are designated; pay them out upon the order of the Association, and report the state of the treasury at the close of each session.

ART. 8. Any Church desiring membership in this body shall on application, be examined in relation to its faith and practice; and, if approved, the Moderator shall extend to the delegates the hand of fellowship.

ART. 9. The independence of the Churches shall not be infringed; yet, this body reserves the right to drop from its fellowship any Church which becomes heretical in faith, or irregular in practice, according to the usages of the denomination.

ART. 10. This Association shall meet annually on the first Wednesday in October, at 10 o'clock a. m.

ART. 11. The Moderator and Clerk, and the Pastor of the Church where the Association next meets, shall constitute a Committee of Arrangements, whose duty shall be to arrange the order of business for the year, and publish a program of the same at least two weeks before the Association convenes. This program to be subject to whatever change may seem expedient during the session of the Association.

ART. 12. This Constitution may be altered or amended at any annual meeting by a vote of two-thirds of the members present.

ORDER OF BUSINESS.

1. Calling Association to order.
2. Appointment of Committees :
    a. On Arrangements and Devotions.
    b. On Enrollment.
    c. On Nominations.
3. Introductory Sermon.
4. Collection.
5. Report of Committees :
    a. On Arrangements and Devotions.
    b. On Enrollment.
    c. On Nominations.
6. Election of Officers.
7. Reading of Letters.
8. Reception of New Churches.
9. Appointment of Committees.
    a. State of Religion.
    b. Sunday Schools.
    c. Home Missions.
    d. Foreign Missions.
    e. Publications.
    f. Education.
    g. Young People's Work.
    h. Obituaries.
    i. Resolutions.
    j. Next Anniversary.
    k. Other Necessary Committees.
10. Unfinished Business.
11. New Business.
12. Reports.
13. Miscellaneous Business.
14. Closing Services.

BY-LAWS.

SECTION 1. All sittings shall be opened and closed by prayer.

SEC. 2. Any person desiring to present a subject for the consideration of the body, shall rise to his feet and address the Moderator.

SEC. 3. No subject shall be discussed without being first presented, on motion, made and seconded.

SEC. 4. The Moderator shall appoint all committees, unless otherwise ordered by the Association.

SEC. 5. Any member dissatisfied with the decision of the Modertor may appeal to the house without debate.

SEC. 6. No person shall speak more than twice on the same motion without leave of the house, and every speaker shall be limited to five minutes.

SEC. 7. The minutes shall be leisurely read and corrected before final adjournment.

SEC. 8. These rules shall be distinctly read immediately after the election of officers.

SEC. Roberts' Manual of Rules of Order shall be the authority of this body in the transaction of business.

MINUTES.

MONROVIA, CAL., October 4, 1893.

WEDNESDAY.

MORNING SESSION.

"All Hail the Power of Jesus Name," rang out in right royal style at the opening of the Los Angeles Baptist Association in the Monrovia Church, and fitly expressed the sentiments of the assembled delegates. This was followed by a season of devotional exercises, very refreshing in character.

At 10.30 a.m., the following committees were appointed by the Moderator, Rev. W. W. Tinker:

On Arrangements: A. P. Brown, Richard Green, A. S. Blackburn.

On Enrollment: B. E. Street, Rev. H. M. Bell, E. P. Hopkins.

On Nominations: Rev. T. R. Evans, George Taylor, Peter Stone.

At the appointed time, Rev. C. E. Harris preached the annual sermon, on John 1, 14, and I Cor., 12, 27. After dwelling briefly on the theophanies of the O. T., the preacher spoke with great earnestness and power on the word becoming flesh *in Christ* and *in the Church of Christ.* The message had the right ring and was resistless. The hearts of the hearers were deeply moved and a blessed season of prayer fitly closed the session.

AFTERNOON SESSION.

The devotional service was conducted by Rev. W. W. Tinker.

The report of the Committee on Enrollment was submitted and is contained in the list of delegates. The Committee was continued to complete the list.

Report of Committee on Nominations:

For Moderator, Rev. C. E. Harris.

For Clerk, Rev. Wm. Appel.

For Treasurer, Brother W. C. Badeau.

For Auditor, Brother D. W. Lewis.

By order of the Association, Rev. T. R. Evans was instructed to cast the vote of the body for the Officer nominated.

The newly elected Moderator assumed his duties and announced the following suitable motto for the year's sessions: "As becoming the Saints."

The Committee on Nominations further reported the following names to serve as Executive Committee:

Rev. A. B. Tomlinson.
Brother Thomas Lovell.
Rev. A. W. Rider.
Brother Calvin Esterly.
Rev. H. M. Bell.

The Clerk was instructed to cast the ballot for the Association and thus the brethern nominated were duly elected.

Brother George Taylor and Rev. George Dye were appointed to read the Church letters. The reading of letters was continued until all were read.

Rev. W. W. Tinker was appointed to return the fraternal greeting of the Central Association.

The reading of the letters was concluded at 3.30, when President P. W. Dorsey of Los Angeles College was introduced, and spoke burning words of practical wisdom in the interest of the school. The college was also warmly commended by Brother D. Read and E. R. Bennett.

The meeting adjourned, in order to accept an invitation extended by the citizens of Monrovia to take a drive through the towns of Monrovia and Duarte.

EVENING SESSION.

The Missionary Praise Service at 7.00, was conducted by Rev. E. R. Bennett, as an introduction to the Mass Meeting on Home Missions, which was an interesting and enthusiastic meeting.

At this point the Moderator announced the appointment of the Standing Committees:

On State of Religion: A. B. Tomlinson, C. H. Lee, J. F. Jackson.

On Sunday School: A. W. Rider, Mark Pierce, Miss Birdie Monroe.

On Home Missions: D. Read, C. A. Whitman, A. S. Blackburn.

On Foreign Missions: George E. Dye, Peter Stone, V. E. Farmer.

On Publications: T. R. Evans, N. L. Rigby, W. H. Pendleton.

On Education: E. R. Bennett, Edward W. Reider, T. A. Chase.

On Young Peoples' Work: H. M. Bell, B. E. Street, Miss Ida Mitchell.

On Obituaries: C. W. Gregory, R. S. Arnett, George T. Ott.

On Resolutions: H. S. Baker, George Taylor, A. W. Backland.

On Next Anniversary: J. D. Green, W. Appel, A. P. Brown.

After a solo by Mrs. Todd, our General Missionary submitted his annual report, graphically portraying the great and crying needs of our field, and clearly explaining the relations of our work to the Home Mission Society and the duties of the workers.

Dr. D. Read spoke on the "Peculiar obligations of Baptists to the evangelization of Southern California.

A quartette sweetly sang, "Come Holy Spirit."

The subject of "Our American Missions," was eloquently presented by Rev. S. H. Baker of the Palms church. He urged the importance of American Missions on the following grounds:

1. Because the Americans are the greatest people on earth.

2. Because they are in danger of being swallowed by the Pope.

3. Because it is the duty next us.

Rev. William Appel spoke on "Our German Missions," speaking especially on the difficulties of the work among the Germans.

After a solo by Mr. H. Bray, Rev. A. W. Backland spoke on "Our Sweedish Missions." His difficulty in expressing his thoughts in English, did not detract from the interest of his earnest talk.

In the absence of the Rev. C. H. Anderson, Pastor of the Second (colored) Church of Los Angeles, W. W. Tinker spoke briefly on "Our African Missions." After further words on our work at Paso Robles, Brother Tinker called for money for this field. The sum of $40.87 was the result.

After singing, "Hear the voice of Jesus saying," the meeting adjourned with prayer by A. B. Tomlinson.

THURSDAY, OCTOBER 5.

MORNING SESSION.

After the usual devotional service, conducted by the Moderator, the assembly listened to an unusually crisp and interesting "Bible Reading," by Rev. T. R. Evans on "The Collection in Christian Teaching, and Christian Practice."

Visiting brethern were cordially invited to a seat with the Association. The following brethern responded:—Rev. Frank L. Sullivan, Pacific Baptist; Rev. J. Sunderland, District Secretary American Baptist Missionary Union; Mrs. J. Sunderland, President of the Womans' Baptist Foreign Missionary Society of California; Miss Mattie Walton, under appointment as Missionary to Japan; Edward P. Hopkins, Monrovia, N. Fadroff and Mrs. E. Fadroff, Missionaries to Alaska; Fred Brigsted, Los Angeles; Rev. Richard Garton, State Superintendent Children's Home Society, Rev. Stockdale, Missouri.

Rev. E. A. P. Abbott of the Congregational church, Monrovia, and Rev. Alexander Hardy of the Methodist church, same place, were introduced to the Association, and spoke words of greeting.

After singing, "I gave my life to Thee," the Committee on Foreign Missions reported:

We recognize with profound gratitude the goodness of God in reaching such a high standard in our contributions last year. We recommend:

1st. That we carry out the spirit of the great commission with more exactness than ever before.

2nd. That we do not allow our contributions to lapse from the centenary standard set last year, viz., $1,400.

3rd. That we heartily endorse the maintenance of Rev. Joseph Clark on the Congo.

4th. That the young people be requested to take up the support of Brother William Wynd of Oseka, Japan.

5th. That we are pleased to note that ten Sunday Schools gave toward this great object last year, and that they not only be encouraged to continue this good work, but that other schools also be urged to contribute.

6th. That the pastors be requested to give Bible Readings on Missions in connection with their regular pastoral visitation.

REV. GEORGE E. DYE.
PETER STONE.
S. M. DAVIDSON.

The report was discussed by brethern Dye and Bennett. Rev. J. Sunderland also spoke on the subject of the report. He mentioned four voices speaking to us concerning Foreign Missions :

1st. The voice of the Master.
2nd. The voice of the people, whom we should evangelize.
3rd. The voice of the Missionaries.
4th. The voice that comes from ourselves.
Adopted.

Rev. E. R. Bennett was appointed to represent the Missionary Union in the Association.

Report of the Committee on Home Missions :

1st. We are devotedly thankful to God for His great blessings bestowed upon our work in the yast year.

2nd. We desire to express our high appreciation of the services of our General Missionary – of his self-saerificing zeal and generosity, and untiring labors. Also of the faithful and efficient services of Miss Emma Miller, as also of the consecrated services of all the missionaries within our bounds.

3rd. We urge upon all our churches the most earnest efforts to secure regular and liberal contributions to our Home Mission work, so that our cause shall not go backward, but rather still onward.

4th. We remind all our churches, that there is a Divine Stewardship of wealth. That all opportunities for service are obligatious. That our country is now in a most critical coudition, which appeals to our patriotism as a motive for the wide diffusion of the gospel. That the formative state of society in Southern California requires the most vigorous and heroic efforts to bring all the elements, which are active in the public, under the influence of the truth and spirit of God, and above all that we have unlimited resources of power available for all the work of the Association in the promised presence of the Holy Spirit – given in answer to prayer.

In behalf of the Committee,

D. READ.

The report was discussed by Rev. A. P. Brown, Deacon W. C. Badeau, and unanimously adopted.

Report of Committee on Young Peoples Work :

Your Committee after looking over the last year's work, are very much gratified with the progress that has been made, and to aid in the further advancement in the furture, we would make the following recommendations to the Executive Committee.

1st. That the Committee urge the societies to take the B. Y. P. Uniou as extensively as possible.

2nd. We recommend to the several societies the pursual of the C. C. C.

3rd. That quarterly conventions be held with the various churches.

4th. That representatives from the stronger societies visit the weaker ones, for their encouragement, and that churches that have no societies urge the organization of such, when practicable.

5th. We recommend that the Executive Board select some one suitably qualified to visit the various societies at their regular Sabbath evening meetings, for their encouragement. All of which is respectfully submitted.

H. M. BELL.
ADA MITCHELL.
E. B. STREET.

After some discussion the report was adopted.

The Committee on Education reported as follows:

Resolved, That we hereby reaffirm our belief in higher christian education as indispensable to the proper training of the young for usefulness in church or State:

That we record again our unshaken confidence in the manifest Divine guidance concerning the planting and development of our own school at Los Angeles.

That, we express our gratitude to God for tokens of encouragement, under the present administration, and our firm conviction that the time of testing is passing away; and that prosperty is assured in the near future.

That, in view of this, it devolves on the Baptists of Southern California more than ever to rally round our college, with patronage and support, both spiritual and financial.

E. R. BENNETT.
ED. W. REIDER.
THOMAS CHASE.

After discussion by brother Georgs E. Dye, the report was adopted.

Report of Committee on Obituaries: Your committee find in the church statistics the record of 24 deaths as compared with 14 for last year.

El Monte — First on the list, has the striking record of the death of two sisters, Miss Josie and Miss Bella Bryant, passing away at the early age of 20 and 23, and within five days of each other, on February 15th and 20th of this year.

Chino — Lost sister Margaret Turner, a young convert, baptised just one month and one day before her death; and Deacon N. G. Sholander, who was killed suddenly, and this, because well prepared, called to heavenly service.

Los Angeles, German — Lost an aged pilgrim of 61 years.

Downey — Mrs. Sarah Standlee.

Monrovia — In its church letter writes: "Three have this year been called home." Sister M. J. Maxwell, an earnest christian, who joined the church in 1887; Joseph Gregory, but lately come to our country, soon took place in our ranks as a soldier for Christ; Mrs. Mary Hildreth, who had been in the Master's vineyard many years, after being with us but a short time was called to her reward.

Los Angeles, Memorial — Has the significent and solitary record of Mr. Charles Greenfield, September 10, 1893, age 17 years and 4 days. This name will recall to many the memory of the father, the Rev. J.

Greenfield, who was called home from his devoted work, and sacrifice for the French Mission in Los Angeles, about five years ago.

Rivera — Has lost John Tweedy, solid and true at the age of 50. We are confident that His mantle has fallen on His children who will be true to Christ and His dear church.

Los Angeles, First — Records the death of brother Jessie M. Burks, for many years active and consistent, who was called without a moment's warning; Sisters Hannah Hewitt and Lucy McChandlers, though many miles apart, were called on the same day; Sister Jennie S. Rigby, after a life of peculiar devotion and great activity, the close of which were shrouded in gloom, has exchanged the darkness for light, and has left behind her the fragrance of a life consecrated to Christ.

East Los Angeles — Records the death of four sisters, Mrs. Grace Entler, Mrs. Mary J. Ney, Mrs. L. C. Williams and Mrs. L. E. Beckwith. The first in this list was one of the early fruits of the East Los Angeles work, and when suddenly snatched away at the age of 21, seemed full of the strength and bloom of young womanhood, in striking contrast with whom was the death of sister Williams, fast reaching the boundry of four score years, and truly converted in the cane brake of Mississippi half a century ago.

The Palms — Lost one of its bright young sisters in April, Miss Eva Hodge, at the age of 19.

Pasadena — Records two names, Mrs. L. E. Cogswell and Miss Lama Elms.

Pomona — Has the longest list of all. Brother Charles Street, one of the oldest members, whose life and influence was a standing testimony to the power of saving grace; sister Lora Street, young, zealous and winning, was plucked when ripe in the early summer; brother Jesse Ross fell on sleep, March 9th, he was counted a "stand-by," the call came to him suddenly, but found him standing ready; Sister Mamie Smith went home at mid-summer, gifted, consecrated, affectionate and unselfish, her influence will abide. From her post as music teacher at our college, she has passed over to the land, where all have learned the new song; Sister A. C. Libby, a faithful, consistant member went home in August; Brother Robert Hughes, a young man away from home and country, was glad to make another exchange "for the better country." "These all died in the faith"

Respectfully submitted.

C. W. GREGORY.
R. S. ARNETT.
GEORGE T. OIT.

Pending the adoption of the report, Brother W. C. Badeau led in prayer.

Aopted.

Report of the Committee on Resolutions.

We the Committee on resolutions, beg leave to report as follows:

1st. *Resolved*, That we express our gratitude to Almighty God, for the union and harmony existing in the various departments of our

church work, for the forward movements in the Young People's Societies, the Sunday School, and Ladies' Missionary Unions.

2nd. *Resolved*, That we recognize the work of the "Pacific Baptist," as a means of inter-communication between the churches, by urging our members to become subscribers to the paper. And

That we express our thanks to the management for the presence of our Brother, Rev. Frank L. Sullivan, to report the proceedings of these meetings.

3rd. WHEREAS, We believe the time has come, when we, as christians, should take a decided stand in the cause of temperance. Therefore

Resolved, That we favor and will seek prohibitory laws, and will do all in our power to annihilate the liquor traffic and its attending evils.

4th. *Resolved*, That we extend our thanks to the Railroads for reduced rates to both members and visitors of the Association.

5th. *Resolved*, That the thanks of this Association are extended to the Baptist church of Monrovia, to the members of the other churches and to the citizens in general, who have assisted in the most excellent arrangements that have been made to entertain this body, and to those who kindly furnished their teams for a pleasant drive. Especial mention should be made of one feature in the plan for entertaining, that of procuring the Grand View Hotel, a plan worthy of thought in the future by other churches inviting the Association.

6th. *Resolved*, That we express our thanks to the ladies, for the beautiful decorations of flowers and vines in the church, and to the singers for the excellent music both in solo and chorus.

7th. *Resolved*, That our thanks are due to the *Monrovia Messenger*, and the Los Angeles *Times* and *Herald* for excellent reports and free advertisement of this Association, also to the reporters of said papers, who furnished the reports.

8th. *Resolved*, That our thanks are extended to the management of the Grand View Hotel for opening the same.

Respectfully submitted:

REV H. S. BAKER
GEORGE TAYLOR
A. W. BACKLUND.

Adopted by a standing vote.

The Committee on next anniversaries reported as follows:

We recommend East Los Angeles as place of our next annual meeting, and Rev. A. W. Rider as the preacher, and Rev. William Appel as alternate.

J. D. GREEN.
A. P. BROWN
WM. APPEL.

Adopted.

The report of the Committee on Publications is as follows:

The press is a mighty power in life. It is the power of Christ unto life, or the power of Satan unto death. The "Pacific Baptist,"

the "Young People's Union," and the literature of the "American Baptist Publication Society," are the power of Christ unto life, hence ought to be nourished and nurtured by us.

1st. The "Pacific Baptist" is clear in thought, healthy in tone, hopeful in spirit, fearless in position and instructive in substances. It gives the news from our own churches. It makes intelligent christians and positive Baptists. Its circulation is rapidly increasing. It is the best paper for Baptists on the Coast. Every Baptist ought to get the best while it is within reach. Hence we recommend it again.

2nd. The "Baptist Young People's Union" is well managed, and up to the times. It is the very best paper for our young people. By all means take the young people's organ if you can.

3rd. The situation of the American Baptist Publication Society, is high in quality and manner. It is the armory of Baptists in America and foreign lands. We are glad that so many of our Sunday Schools take the helps of our own societiy. Remember that every cent of surplus, over the necessary expenses, goes into the mission work of our denomination. We joy and rejoice in the history and progress of the Society. Let us talk it up pray it up and give to send it up.

Respectfully submitted.

T. R. EVANS.
N. L. RIGBY.
W. H. PENDLETON.

Pending the adoption of this report, Rev. Frank L. Sullivan and Brother McClellan spoke for the "Pacific Baptist."

Adopted.

The treasurer, W. C. Badeau read the following report:

Los Angeles Baptist Association in account with W. C. Badeau, treasurer.

October 6 to December 9, 1892.			Dr.
To cash recived from	B. E. Street		$ 1.60
" " "	Churches		43.00
" " "	B. E. Street (Y. P. U.)		3.70
" " "	Young Peoples Unions		.50
" " "	C. A. Baskerville, (S. S.)		19.00
" " "	Womans Miss. Society		1.00
November 7.		Cr.	
By cash to Wm. Appel	for printing minutes	$44.10	
" " "	"	15.90	
" " "	postage	1.91	
" " "	Secretaries Dues	8.04	
		$69.95	$69.95

The auditor, D. W. Lewis, certified to have examined the treasurer's report, and to have found it correct.

Hereupon the report was adopted.

Rev. Richard Garton spoke for the Children's Home Society of California.

Rev. E. R. Bennett was instructed to carry fraternal greetings to the Association of Southern California Congregationalists in session at Pomona.

After appointing a messenger to the other Associations in Southern California, the Association adjourned with prayer by T. R. Evans.

AFTERNOON SESSION.

After the close of the Ladies' Missionary meeting (see minutes) it was ordered that rule 4 of order of business be changed so that a collection shall be taken at the close of the annual sermon for incidental expenses.

Report of Committee on Sunday Schools:

Your committee would call the attention of the Association to the fact that the history of our churches throughout the land shows that those which are most diligent in their care of the young in their communities are blessed with the greatest measure of prosperty

Statistics also show that the Sunday School in the field from which come the greatest additions to our churches. 62 of the 98 baptisms in our churchee during the past year being from our Sunday Schools.

In the the third place, experience shows that this is also the field of the greatest opportunity for bible study. The wide spread revival of interest in bible study in our midst within the past few years is very largely due to the international system of Sunday School lessons.

In the light of all these arguments, we most strongly urge our churches to devote their best energies to the advancement of this all important interest

That we seek to free the Sunday School from being a mere children's school by enlisting the body of adult membership in the study of the word in our school. We recommend to our churches the financial support of our schools, believing that this will lead to a more vital relation between the church and school, as becomes the parent organization to its child. This will lead the church to look more closely to the wants of the school, and allow the school to devote its contributions directly to benevolent causes, and thus early educate them to respond not to the mere selfish claims of self-support, but to the larger appeals to christian benevolence. We advise meetings of prayer for and with the schools, that our teaching may result in the conversion of our pupils.

Respectfully,

A. W. RIDER.
M. A. PIERCE.
BIRDIE MONROE.

Adopted.

It was ordered to pay the arrears in the clerk's salary.

Brother Tinker, Brown and Appel were appointed a committee to confer with the other Associations, regarding the printing of the Minutes in one book.

The clerk was voted $15.00 for his service.

Prayer was offered for Rev. Anderson, pastor of the Second Church, Los Angeles, in his affliction.

A collection was taken for incidental expenses, amounting to $6.75.

The Committee on state of Religion brought in the following report:

It is with profound gratitude to God that we note in most all our churches a manifest tendency to a higher degree of spirituality, that the additions to our churches by baptism has been 89, by letter, and ortherwise 307. total 405, net gain 71.

We notice also with grateful hearts the advance movement in our Home Mission work among the Germans, Swedes, Africans, and Chinese, but we are led to ask with deep seriousness, ought we not to have at least one missionary among the Mexicans within the bounds of the Association.

Another thing we notice is that all the churches feel the financial depression of the times, but we are led to believe that even this, if borne with fidelity to God, will turn even to the furtherance of the gospel of Christ, in cutting us loose from material things, that we may draw more bountifully from the richer vaults of Divine grace. For all purposes $22,371.06 have been raised in the churches, independent of the Sunday Schools and Young People's Societies.

That there have not been as many baptisms this year as were last, is a fact, which, let us earnestly labor and pray to be changed in the year to come, to the glory of God.

A. B. THOMLINSON.
C. H. LEE.

Pending the adoption of this report, remarks were made by C. W. Badeau, A. B. Tomlinson, William Appel, W. W. Tinker, E. R. Bennett, A. P. Brown, A. W. Rider, George E. Dye, Prof. Jansen, and T. R. Evans. After a very refreshing season of prayer, a few tender words and prayer by the Moderator, one of the most blessed sessions of the Los Angeles Baptist Association came to a close, to meet with the East Los Angeles church a year hence.

WILLIAM APPEL, CLERK.

DIGEST OF CHURCH LETTERS.

ALHAMBRA No letter.

AZUSA T. R. Evans, Pastor. A year of active work. The attendance in public worship is increasing. Our pastor has faithfully preached the word, and we all have been strengthened, and our christian character has been more fully developed. Our benevolence for our four denominational societies have been systemitized.

CHINO—A. B. Tomlinson, Pastor. The special meetings by Rev. W. H. Pendleton, D.D., resulted in a number of conversions, and spiritual strengthening of the church. Harmony prevails in the church. The building has recently been improved, dedicated, and the debt on it raised. Have a good Sunday School, Mission Band, Ladies' Aid and Young People's Societies.

COMPTON C. W. Gregory, Supply. Have experienced many "ups" and "downs" the past few years, and are in a position of deep humiliation and heart searching before God. Our church services had been suspended for nearly one year, until several desired to join by letter and baptism, when we, thus encouraged, secured the services of C. W. Gregory, and now we are determined to go forward.

DOWNEY J. D. Green, Pastor. The past year has not been the most prosperous in our history. Rev. V. A. Henry left us January 1, and through the good pleasure of God our present pastor began work with us on August 1, and the Lord has signally blessed this union. The congregations are growing, and the mid-week prayer meeting is the best in the history of the church.

EL MONTE R. M. Smith, Pastor. Through the earnest efforts of our new pastor, our church has become more prosperous. We earnestly ask the Association to extend a helping hand.

LOS ANGELES, FIRST D. Read, D.D. Pastor. The closing year has been more than usually marked by the hand of devastation, speculation, strife and privation the world over; and our churches have from necessity, been made to share the consequences of this accumulated evil. Our church, though numerically stronger than one year ago, is probably financially weaker, by virtue of the almost universal stringency that prevails. We congratulate our brethern and ourselves at the marked progress that has been made in the missionary work of our denomination, both Home and Foreign, during the past year: and we desire to renew our pledge of support, both moral and material, to this as the greatest work devolving upon the churches to-day.

LOS ANGELES, SWEDISH -A. W. Backlund, Pastor. Our former pastor, F. O. Nelson left us, intending to become a missionary in South America. Our present pastor goes once a month to Redlands,

Riverside, Chino and Pasadena. In San Pedro we have a meeting once a week. Since February our church is self-supporting. Have had an increase of twenty-three in the year.

LOS ANGELES, MEMORIAL—A. W. Reider, Pastor. The past year has been one of great blessing. Unity has been the key note, and the church has been prosperous both financially and spiritually. The prayer service and the training school has shown a marked increase in attendance and spiritual growth over the same period of the preceding year.

LOS ANGELES, GERMAN—William Appel, Pastor. The year has been one of trial and waiting. A new church was organized at Anaheim. We raised a debt of $300.00 resting on our property.

LOS ANGELES, EAST Have passed through great discouragements the past year. But we rejoice that a better time is now upon us. With our new pastor, George E. Dye, the Lord has sent a new blessing. We are looking forward to a harvest of souls, and feel humbly grateful for the revival of interest in every branch of our work.

MONROVIA A. P. Brown, Pastor. We are glad to welcome you to the hospitality of our church and city. The past year has been one of spiritual and financial prosperity. The Sunday School has been well attended and nineteen of our school have joined the church. All branches of the work are in a prosperous condition.

PALMS H. S. Baker, Pastor. Were one whole year without a pastor. The church and community gave Brother Baker and wife a reeeption on March 3, at the church. Brother Baker has been untiring in his efforts to brings souls to Christ.

PASADENA C. F. Harris, Pastor. Have much cause of gratitude to God. We have been kept by the power of the Holy Spirit a mutual band. A Bible class for the study of the life of Chrirt was commenced in the Spring. It is our purpose to commence a series of evangelical services under the leadership of George C. Cairns, Evangelist.

SOUTH PASADENA—S. R. Dexter, Pastor. Being without a pastor for a long time we have suffered, yet we are not without hope of betspiritual activity. On the 8th Brother S. R. Dexten begins his work as our pastor, and we trust, his coming to us will not be in vain.

POMONA E. R. Bennett, Pastor. The closing year has been full of interest in our chur h life, marked with zeal in the serv ce, and growth in grace. We are deeply interested in the work for and among the young. Nothing has occurred to disturb the exceedingly pleasant relatio s between pastor and people. We desire to record ourselves as in hearty sympathy with the various denominational enterprises for the advancement of the Redeemer's cause and the hastening of His coming.

RIVERA—H. W. Bell, Pastor. The past year has brought with it some joy and much sorrow. Many of our families have been sorely afflicted with sickness and death. Yet we have made advance all along the line. Our prospect for the coming year seems very bright.

SUNDAY SCHOOL CONVENTION.

CONSTITUTION.

ARTICLE 1. This organization shall be known as the Sunday School Convention of the Los Angeles Baptist Association.

ART. 2. This Convention shall be composed of Messengers from the schools.

ART. Each Sunday School shall be entitled to two Messengers besides an additional one for every fifty and fraction of forty.

ART. 4. The object of the Convention shall be to promote the best interests of the Sunday School cause; to devise ways and means for its efficiency and usefulness, and to encourage the young in the study of the Holy Scriptures.

ART. 5. The officers of the Convention shall be a President, Vice President, Secretary (who shall be ex-officio Corresponding Secretary), Treasurer, and an Executive Committee of three; all of whom shall be elected annually by ballot or otherwise. A majority of all votes cast shall be necessary to a choice.

ART. 6. This Convention shall commence its session at 10 o'clock A. M., Tuesday immediately preceding the annual meeting of the Association, with the church where the Association meets.

ART. 7. It shall be the duty of the Secretary to send statistical blanks to each school by the 15th of August of each year; and each school shall make out its statistical report and write letters to the Convention, forwarding same to the Convention Secretary by 1st of September. It shall then be the duty of the Convention Secretary to prepare a complete statistical table and digest of letters to be read at next meeting of Convention as No. 3 in Order of Business.

ART. 8. The Constitution may be altered or amended at any annual meeting by a two-thirds vote of all membees present.

BY-LAWS.

SECTION 1. In the absence of the President, the Vice President shall call the Convention to order.

SEC. 2. All sessions shall be opened and closed by prayer.

SEC. 3. All resolutions shall be presented in writing,

SEC. 4. The President shall appoint all committees, unless otherwise directed by the Convention.

SEC. 5. Any member dissatisfied with the decision of the chair may appeal to the Convention without debate.

SEC. 6. No person shall speak more than twice without permission of the Convention.

SEC. 7. Each school shall contribute at the rate of one cent per member for the publication of their portion of the minutes.

SEC. 8. The Executive Committee shall prepare a programme for next Convention and publish same two weeks before the Convention meets. They shall also hold Institutes during the year at such time and place as they deem proper. Said programme to be subject to the regular Order of Business.

SEC. 9. These rules shall be read immediately after the election of officers.

ORDER OF BUSINESS.

1. Prayer and Singing.
2. Appointment of Committee on Credentials.
3. Reading Statistical Report and Digest of Letters.
4. Report of Committee on Credentials.
5. Reception of New Schools.
6. Announcement of Programme prepared by the Executive Committee.
7. Appointment of Committee on Nomination of Officers for ensuing year.
8. Devotional exercises and literary work of Convention as provided for in programme.
9. Unfinished and new business.
10. Report of Committee on Nomination of Officers and the election of officers for ensuing year.
11. Closing exercises.

MINUTES.

MONROVIA, CAL., Oct. 3, 1893.

Sunday School Convention of Los Angeles Baptist Association met with the Monrovia Baptist Church. Convention called to order by W. G. Shaw, Secretary. After singing, and the opening prayer by Rev. Wm. Appel of Los Angeles, the President being absent, Rev. A. W. Rider was elected temporary chairman.

The following Committee on Credentials was appointed: J. H. Merriam, Rupert Martin, Geo. T. Ott.

The Executive Committee made their report, presenting programme for the Convention.

Statistical reports were received from the Sunday Schools of the Convention, as appears in tabulated report hereto annexed.

Committee on Credentials reported the following delegates in attendance:

Alhambra—A. L. Selig.

Azusa—Mrs. M. Harris, Robert Lovell, Judson Lovell.

Chino—A. B. Tomlinson and wife.

Downey—Miss Estelle Patten.

El Monte—Mrs. M. Browning, Mrs. Chas. Blackley.

Los Angeles, First—D. W. Lewis, R. Martin, Mrs. D. W. Lewis, Mrs. J. U. Tabor, Miss Miller, Miss Pearl Chase, W. G. Shaw, Mrs. W. G. Shaw.

Los Angeles, German—Theo. Rapp, Mrs. Theo. Rapp.

Los Angeles, Swedish—Karl Walburg, Peter Stone.

Los Angeles, Memorial—A. W. Rider, Hiram Smith.

Los Angeles, East—Rev. G. E. Dye, Mrs. Gregory.

Monrovia—G. H. Martin, Miss Jessie Monroe, Miss Annie Seymour, Jos. Fowler.

Pasadena—Miss Morton, J. H. Merriam.

Pasadena, South—Miss Ida Mitchell.

Palms—Mrs. Baker, Mrs. Joseph Curtis.

Pomona—Arthur Smith, B. E. Street.

Rivera—Jno. Tweedy.

The following schools gave minute reports:

Azusa—Reported advancement and a working school.

Chino—Reported by Rev. Tomlinson, as wide-awake—increasing in numbers; seven baptisms, and a mission school organized during the year.

Downey—Reports earnest work and success.

First Baptist, Los Angeles—Reports growth, growing earnestness; twelve baptisms during the year.

First German, Los Angeles—Reported by Rev. Appel as having done good work during the year.

Memorial, Los Angeles – Reported by Rev. A. W. Rider; school growing; find canvassing the city by districts a success, and their rally day a great help.

El Monte – School organized December 4, 1892, with but very few scholars; they now have sixty scholars; five classes have done some good, earnest work.

East Los Angeles – Reported by Superintendent, Mrs. Gregory, an advance all along the line.

Monrovia – School increasing in numbers; nineteen baptisms and general spiritual growth.

Pasadena, First – Reported by Superintendent Merriam; teachers have been very faithful, and school advanced.

Pomona – Reported by Superintendent Smith: alive and growing; commands interest, as shown in the school by adult members of the church.

Palms – Reports not only good work at home, but excellent work in the Santa Monica Mission; growing and in good working order.

Swedish Baptist, Los Angeles – Reported by Superintendent; school advancing in all good work.

Rivera – Reports good live school, and have the banner scholar of the Convention, Miss Tweedy, who learned and repeated 10,650 verses from the Bible correctly.

South Pasadena Memorial – Reports progress as being good.

On motion the Chairman appointed the following Committee on Reception of New Sunday Schools: Mrs. Gregory, Rev. Tomlinson, Peter Stone.

On motion the Chairman appointed the following Nominating Committee: Arthur Smith, Mrs. J. U. Tabor, Geo. T. Ott.

The Chairman then introduced the following visitors:

Bro. Frank Sullivan, representative of the *Pacific Baptist*.

Rev. Stockdale of Missouri.

Rev. Dye of East Los Angeles.

Rev. Baker of the Palms.

Rev. Evans of Azusa.

Miss E. Miller, Missionary.

All of whom gave very happy talks, the last four named being now members of the Association.

Committee on Reception of New Schools made the following report:

Santa Monica Mission – Organized September, 1892; Superintendent, Mr. Mills; Secretary, Miss Parker; teachers 4, average attendance 25.

El Monte – Superintendent, Rev. R. M. Smith; Secretary, Mrs. M. Browning; organized December, 1892.

Chino Mission – Organized November, 1892; Superintendent, Mr. Chas. Sholander: Secretary, Carl Hunter.

The Committee recommended their reception. And on motion of Rev. E. R. Bennett the schools named in report were received members of the Convention.

Rev. A. P. Brown gave the Address of Welcome, invit ing all present to visit Grand View Hotel for lunch.

The Chairman of the Entertainment Committee, W. C. Badeau, was introduced.

Convention adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Convention called to order at 2 P. M.

After singing a hymn, the Chairman, Rev. A. Rider, led the devotional exercises.

Earnest short prayers, scripture and songs.

Chairman Arthur Smith of Pomona made report of Nominating Committee, as follows:

J. H. Merriam for President, Pasadena.

A. P. Griffith for Vice Ptesident, Azusa.

W. G. Shaw for Secretary, Los Angeles.

Jos. Fowler for Treasurer, Monrovia.

On motion of Bro. Morton of Monrovia the report was adopted and officers named declared elected. President J. H. Merriam was introduced to the Convention; who introduced H. M. Bell of Rivera as first speaker. Subject—The Boys' Brigade. He brought out the military feature of the Brigade. Drill the mind, uniform the boys, and then they will be interested; teaching obedience and subjection to those in authority.

The address was followed by general discussion in short speeches, by Rev. A. P. Brown, Geo. T. Ott, Rev. Dye, Rev. Bennett, Rev. Tinker, Rev. Baker, Arthur Smith and Mr. Sullivan, a majority of the speakers being heartily in favor of organizing the Boy's Brigade in our schools.

The Convention joined heartily in singing "Onward Christian Soldiers." The topic, The New Inductive Quarterly was presented by Edward P. Hopkins in an excellent paper in which he recommended very earnestly the use of the Inductive lessons as it induces more system-study of the Bible. Several speakers followed with enthusiastic remarks. All sang earnestly, "Wonderful Words of Life." The executive committee were nominated and elected as follows: Prof. C. Esterly, Pomona; S. C. Annable, Los Angeles; Chas. A. Baskerville, Los Angeles.

The Topic—Sunday School Prayer meetings introduced by Rev. E R. Bennet. He regrets that time is so limited in Sunday Schools that are held at the morning hour and

gave some excellent reasons for the Sunday School Prayer meetings, gaining strength for the work, helpfulness, etc., followed by earnest remarks by Miss Miller; with a plea for the holding of Prayer meetings; giving her experience as to their helpfulness to those who are anxious about their soul's salvation. Remarks followed by singing "Sweet Hour of Prayer."

The Topic—Teachers meetings introduced by Rev. A. W. Rider with Black board and questioning, bringing out the following excellent points: Needs of Teachers meetings for unity, training, plans, prayer. Hold them weekly for conference, questions concerning facts of the lesson, how to teach, etc.

After singing "To the Work," the Convention adjourned.

W. G. SHAW, Secretary.

SUNDAY SCHOOL	SUPERINTENDENT	SECRETARY	No. of Officers and Teachers	No. of Scholars Enrolled	Average Attendance	No. of Conversions	No. of Baptisms	Home Expenses	Foreign Missions	Home Missions	Publication Society	Other Benevolence	For Minutes
Alhambra	A. S. Blackburn	Ethel T. Blackburn	6	55	37	2	2	32.00					.50
Azusa	Geo. T. Ott	Alfred P. Griffith	11	86	35			29.65		7.67	7.20	1.50	.85
Chino	Chas. Sholander	Carl Hunter	9	85	67	7	7	32.50					
Chino Mission	Chas. Sholander	Carl Hunter	3	35	25								
Compton													
Downey	W. B. French	Maud Tweedy	14	139	85	7	7	36.00			19.80		
El Monte	Rev. R. M. Smith	Mrs. M. Browning	5	60	40			20.00					1.00
Los Angeles, First	W. G. Shaw	F. M. Parker	28	350	237	12	12	279.78	14.50	28.50	153.23	53.00	5.00
" German	Theo. Rapp	Alfred Schulze	8	30	25	1	1	35.00			9.00		.50
" Swedish	Carl Walberg	H. Selling	10	49	30	3	3	40.61	1.10	1.36	2.15	1.25	
" Memorial	B. A. Baskerville	Wm. M. Wright	20	236	140			43.47	11.71	7.00	3.31		
" East	Mrs. M. F. Gregory	Miss Bessie Moore	13	120	50	1	1	69.06			12.95	4.00	1.20
Monrovia	Geo. H. Morton	Minnie Monroe	12		85	19	19	69.12	8.00	9.76			2.00
Pasadena, First	J. H. Merriam	Verna C. Fish	22	149	84			82.35		14.48			
" South	A. F. McReynolds	Miss Minnie Keith	10	50	35	3	3						
Palms	J. A. Graves	Bertha Ross	11	50	40	2	2	27.12		1.57		4.00	.50
Pomona	Arthur Smith	Fred Rubker	18	241	183	5	5	107.39		5.35	25.00		2.00
Rivera	H. M. Bell	Mattie Standlee	11		50	2	2	36.00			9.50	65.00	.50
Santa Monica Mis.	Mr. Mills	Miss Parker	6		25								

BAPTIST YOUNG PEOPLE'S UNION

OF THE

LOS ANGELES ASSOCIATION.

Delegates to the annual meeting of the above named union, convened in the parlor of the Monrovia Baptist church at 6.30 P.M., October 3, 1893. President A. P. Brown in the chair.

The report of the committee on Credentials was read and adopted.

The National Constitution for Associational Baptist Young People's Unions was read and adopted as a whole, except article 4 was amended to read "one delegate to every fifteen members."

The report of the Nominating Committee was read, and the Secretary was instructed to cast the ballot for nominees as follows:

A. P. Brown, President, Monrovia; Edward W. Reider, Secretary, Rivera; Miss Anna Bush, First Vice President, Pasadena; Miss Pearl Chase, Second Vice President, Los Angeles; E. B. Street, Treasurer, Pomona.

The Board was instructed to arrange for a summer meeting at such time and place as they see fit, at which meeting the annual election of officers shall occur.

A committee of three was appointed to arrange for an excursion to Rubio Canyon; George Taylor, H. M. Bell and C. E. Harris constitute said committee.

Adjourned to the audience room, where a praise service of half an hour was conducted by Arthur Smith of Pomona; after which Rev. George E. Dye delivered the address of the evening on "A Coming Factor in Christian Education.

EDWARD W. REIDER, SECRETARY.

STATISTICAL TABLE OF B. Y. P. U.

Church	Name of Secretary.	President.	Corresponding Secretary.	Active Members	Contributions	
					Home	Benevolent
Alhambra	B. Y. P. U	Fowler Shankland	Ethel Blackburn	22	60.00	
Chino	Y. P. S. C. E	Mrs. M. M. Whitney	Jennie Crain	20		
Azusa	B. Y. P. U	C. H. Lee	Alfred P. Griffith	16	26.00	1.41
Monrovia	Y. P. S. C. E	Robert Neely	Birdie Monroe	43	50.73	19.31
Los Angeles, East	Y. P. S. C. E	C. W. Pierce	Mrs. M. A. Pierce	30	50.05	4.50
Downey	B. Y. P. U					
Los Angeles, First	Y. P. S. C. E	W. S. Fullerton	S. G. Bennett	76	53.78	139.20
Los Angeles, German	U. P. S	William Appel	Alfred Schulze	15		10.00
Los Angeles, Swede	V. L	Peter Stone	H. Selling	35		51.25
Palms	Y. P. S. C. E	Donald Skeel	W. D. Curtis	16	10.00	2.45
Pasadena	B. Y. P. U	Milo Bryte	Ernest Canfield	50	11.11	50.00
Pasadena, South	Y. P. S. C. E	Etta Neibel	Ida Mitchell	26	32.85	19.00
Pomona	Y. P. S. C. E	B. E Street	Mrs. Cora Wylie	65	22.70	40.00
Rivera	B. Y. P. U	Edward W. Reider	Cora Wyle	30	6.50	
L. A. Memorial	Y. P. S. C. E	William M. Wright	Miss K. C. Rider	54	38.10	32.00

CHURCH STATISTICS—1893.

Churches	Value of Church Property	Home Work.					Benevolence.									Grand Total
		Maintaining Public Worship	Improvement Church Property	State Minutes	Ass'tion Minutes	Other Objects	Local Missions	Home Missions	Foreign Missions	Publication Society	Christian Education	Other Benevolence	Woman's Work: Home Missions	Woman's Work: Foreign Missions	Total Benevolence	
Alhambra	2,000	325.00			2.00								6.50		6.50	333.50
Azusa	2,230	408.82	5654.0	1.30	2.00		8.00	13.35	19.83		2 .00	10.00	3.20	3.20	71.60	1,048.92
Chino	2,000	400.00	143.45	1.00	1.00	54.50	3.00	5.00	3.00		25.00			5.00	46.00	645.95
Compton	1,200	125.00			1.50			10.10				.50			10.50	137.00
Downey	3,000	478.00		2.50	3.00			10.10				15.05	10.65		35.00	518.55
El Monte	500	50.00	200.00		1.50											256.50
Los Angeles, 1st	35,000	3,369.80	368.08				461.45	644.50	609.70	105.19	62.62	239.65	305.39	56.90	2,605-.40	6,223.28
Los Angeles, 2nd																
L. A. Swedish	3,500	681.72	859.95	1.25	.80	174.10		21.16	4.60			175.56	4.46	10.00	175.56	1,893.38
L. A. German	2,500	589.95	200.00		1.50	215.00		14.60	9.00			64.00	12.00	25.00	109.70	1,116.05
*L. A. Memorial	3,000	1,237.15	150.00	2.25	4.00		3.85	17.55	150.00	35.00	81.00	20.00	25.05	117.74	497.69	1,891.09
L. A. East	12,500	963.16	20.00		2.00								4.00			
Monrovia	5,000	295.00						4.11	45.00		33.00	115.41	40.00	25.00		
Pasadena	8,000	1,406.30	2.00	5.50	5.00			5.00	123.55	109.00	72.50	126.60	59.00	50.00	536.65	1,955.45
Pasadena, South	1,500	300.00			1.50	165.00			6.00						6.00	472.50
Palms	3,000	329.90			1.00	101.85		4.00	5.00				5.00	5.72	17.12	449.87
Pomona	9,000	1,919.74	225.00	6.00	5.00			75.90	412.00	25.00	250.00	66.00	35.00	57.00	920.90	3,077.20
Rivera	2,100	600.00	75.80	2.25	2.00	52.85	11.50	18.03	22.25	12.00	105.00	82.10	13.15	10.00	268.53	1,000.43

*For Children's Home Society, $41.00. Chicago Training School, $15.00.

Organized	Churches	Pastors	Year Settled	Clerks	Housse of Worship	Number of Sittings	Parsonages	Increase				Decrease				Present Membership	Residents	Non-Residents	Reported last Year
								Baptisms	Letter	Experience	Restoration	Letter	Expulsion	Erasure	Death				
	Alhambra	S. K. Dexter	1893	J. D. McMillan	1	160		4	2			1				39	25	14	34
1873	Azusa	T. R. Evans	1892	George T. Ott	1	150	1		6	1		5	2	3		58	45	13	54
1888	Chino	A. B. Tomlinson	1892	Eunice Fox	1	150		14	6	2		4			2	46	38	8	28
1882	Compton			D. J. Moody	1			3	4	1		2		30		36			28
1869	Downey	J. D. Green	1893	Miss H. Clark	1	250		8	3			10	7	6	1	117	100	17	130
1853	El Monte	R. M. Smith	1892	Mrs. M. Browning	1	250			3			2			2	36	16	20	37
1874	Los Angeles, 1st	Daniel Read	1888	F. J. Cressey	1	750		18	9	2		2	5	14	4	455	422	33	396
	Los Angeles, 2nd																		
1887	L. A. Sweedish	A. W. Backland	1893	H. Selling	1	200		8	2	2	1	7	1			81	65	16	58
1886	L. A. German	Wm. Appel	1890	Alfred Schulze	1	100		3				21	4	1	1	56	56		80
1889	L. A. Memorial	A. W. Rider	1889	D. W. Maloon	1	225		3	4	1		13	2		1	169	155	14	141
1885	L. A. East	Geo. E. Dye	1893	A. S. Brainard	1	450	1	1	3	3		1	2	6	1	4	173	128	45	194
1887	Monrovia	A. P. Brown	1891	George H. Morton	1	300		24	10	9		6	4	8	3	137	120	17	115
1893	Pasadena	C. E. Harris	1888	George Taylor	1	250		1	16			2	17		8	2	182	154	28	190
1889	Pasadena, South	S. K. Dexter	1893	C. L. Neibel	1	150		2		1		2				34	27	7	34
1887	Palms	A. S. Baker	1893	W. D. Curtis	1	200						1		2	1	41	22	19	45
1883	Pomona	E. R. Bennett	1889	George A. Carter	1	600		11	39	1		9	5	1	6	347			317
1888	Rivera	H. M. Bell	1892	J. R. Tweedy	1	200		2	13	1		1		2	1	106	66	40	91

HISTORICAL TABLE OF THE LOS ANGELES BAPTIST ASSOCIATION.

Meeting	Year	Place	Preacher	Moderator	Clerk	Treasurer	Number Churches	Baptisms	Membership
1	1869	Los Nietos	I. C. Curtis	J. A. Freeman	Jno. W. Fryer	J. H. Gray	5	15	119
2	1870	Lexington	I. C. Curtis	I. C. Curtis	Jno. W. Fryer	J. H. Gray	6	18	186
3	1871	Pleasant Valley	J. A. Freeman	I. C. Curtis	T. J. Ellis	J. H. Gray	9	21	235
4	1872	Los Nietos	I. Fuqua	D. J. Loveall	G. L. Russell	Willis Newton	8	26	272
5	1873	Carpenteria	T. J. Ellis	I. C. Curtis	Lewis Stark	Asa Adams	9	40	305
6	1874	Santa Ana	C. C. Riley	I. C. Curtis	G. L. Russell	Willis Newton	14	9	359
7	1875	Pleasant Valley	Wm. Hobbs	J. A. Freeman	G. L. Russell	F. M. Smith	16	26	520
8	1876	San Bernardino	O. W. Gates	T. J. Ellis	G. L. Russell	F. M. Smith	17	55	633
9	1877	Downey	G. W. Allen	J. A. Freeman	S. P. Smith	Willis Newton	13	31	522
10	1878	Los Angeles	J. B. Thoombs	J. A. Freeman	T. K. McDowell	Willis Newton	12	93	592
11	1879	Azusa	R. C. Fryer	J. A. Freeman	T. K. McDowell	Willis Newton	12	26	586
12	1880	Santa Ana	H. I. Parker	J. A. Freeman	T. K. McDowell	Willis Newton	12	43	619
13	1881	El Monte	J. B. Thoombs	J. A. Freeman	T. K. McDowell	Willis Newton	13	43	682
14	1882	Riverside	P. W. Dorsey	H. I. Parker	T. K. McDowell	Willis Newton	14	61	726
15	1883	San Diego	C. Button	J. A. Freeman	James H. Roe	Willis Newton	15	51	831
16	1884	Los Angeles	John Fulton	S. S. Fisk	J. F. Moody	W. H. Pendleton, Jr.	15	31	890
17	1885	Pomona	J. Clay	J. Clay	T. K. McDowell	W. H. Pendleton, Jr.	19	80	1089
18	1886	San Bernardino	A. M. Petty	C. Button	J. H. Roe	W. H. Pendleton, Jr.	19	116	1274
19	1887	Santa Ana	J. H. Reider	G. Bailey	J. H. Roe	W. H. Pendleton, Jr.	21	208	1910
20	1888	Pasadena	W. H. Pendleton	W. H. Pendleton	J. H. Roe	J. O. Matthewson	29	134	2634
21	1889	San Diego	A. J. Frost	W. R. Harper	C. E. Harris	George Hisom	34	469	3143
22	1890	Los Angeles	E. R. Bennett	E. R. Bennett	C. E. Harris	George Hisom	38	252	3604
23	1891	Riverside	Daniel Read	Daniel Read	F. D. French	B. E. Street	40	245	3885
24	1892	Pomona	A. P. Brown	W. W. Tinker	William Appel	W. C. Badeau	19	174	1956
25	1893	Monrovia	C. E. Harris	C. E. Harris	William Appel	W. C. Badeau	20	102	2113

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PRIMARY QUARTERLY	2¼ " "	9 " "
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SUNLIGHT, Monthly	2 " "	8 " "
SUNLIGHT, Semi-monthly	4 " "	16 " "
REAPER, Monthly	2½ " "	10 " "
REAPER, Semi-monthly	5 " "	20 " "
OUR YOUNG PEOPLE	10 " "	40 " "
OUR LITTLE ONES	6¼ " "	25 " "
BIBLE LESSONS	1½ " "	6 " "
BAPTIST TEACHER	12½ " "	50 " "
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MINUTES

OF THE

SEVENTH ANNIVERSARY

OF THE

Pacific Baptist Association.

HELD WITH

THE CHURCH AT LAKEPORT, CAL.

SEPTEMBER 17th, 18th AND 19th, 1864.

SANTA ROSA:
SONOMA COUNTY DEMOCRAT PRINT
1864.



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OFFICERS AND MINISTERS

OF

THE PACIFIC ASSOCIATION.

L. denotes Licentiate.

C. KING, MODERATOR.....Santa Rosa.
J. W. BALDWIN, CLERK.....Grafton.
R. CRANE.....Santa Rosa.

DANIEL KING, Putah.
G. C. TRIPP, Putah.
P. B. SMITH, *l.*, Santa Rosa.
D. TAYLOR, *l.*, Healdsburg.
J. R. FRANKLIN, St. Helena.
J. T. BARNES, Petaluma.
W. SKAGGS, Healdsburg.
D. S. BROWN, Ukiah.
M. W. HOWARD, Ukiah.
A. S. BAILEY, Putah.
T. J. ROBERTS, St. Helena.
L. CARPENTER, Napa City.
A. B. HARDIN, *l.*, Ukiah.
WILLIAM C. CATTRON, *l.*, Santa Rosa.
J. N. BURROUGHS, Lakeport.
J. SATTERFIELD, Upper Lake.
J. W. SACRY, Santa Rosa.
A. DRATT, Cloverdale.
STERLING HILL, Suisun City.
E. FINDLEY, Suisun City.
D. G. LOVEALL, Ukiah.

MINUTES.

Pacific Baptist Association convened with the Salem Church, Lakeport, Lake County, Cal., Sept. 17th, 1864, at 10 o'clock A. M.

Introductory Sermon by Elder C. King, from Rev. 21:2.

In the absence of the Moderator, the Association was called to order by the preacher of the introductory sermon.

Prayer by Elder D. King.

Letters of the Churches called for and read.

Names of the delegates enrolled.

An opportunity for new churches to join was given, when two churches, one from Grafton, and the other from Suisun Valley, presented themselves for membership in the body.

A Committee on Reception of New Churches was appointed; which Committee, reporting favorably, said churches were duly received into membership.

Election of officers resulted as follows:

C. King.....Moderator.
J. W. Baldwin.....Clerk.
R. Crane.....Treasurer.

Moved that the Committee on Devotional Exercises be the delegation from Salem Church; and is as follows: W. Crawford, G. Tucker, J. T. McClintock, W. Moore, B. Hammock, J. Welty, W. Hammock.

Adjourned to meet at the Court-House at half past two o'clock P. M.

Prayer by Elder G. C. Tripp.

AFTERNOON SESSION.

Prayer by Elder L. Carpenter.

Visiting Brethren invited to seats in the Association. Rev. S. Neil admitted as such.

Moved and carried that churches not responding to the call this morning be now called.

Russian River Church, at Healdsburg, presented letter.

Rules of Order read by Moderator.

Committee on Devotional Exercises reported the following: at 2 o'clock P. M., Elder S. Neil; this evening, J. T. Barnes; at 11 o'clock A. M., (Sabbath) C. King; at 2 P. M., G. C. Tripp; and in the evening, Elder C. King. Monday, at 11 o'clock A. M., Elder D. King.

Committee on Digest of Letters.

Brethren G. C. Tripp, J. D. Bonner and L. Carpenter.

Committee to Audit Treasurer's Account.

Brethren Thomas C. Maupin, W. Crawford and J. F. Todd.

Committee of one member from each church to report time, place, writer of Circular Letter, and preacher of the next Association.

Committee as follows: J. B. Fore, C. Clark, P. B. Smith, D. G. Loveall, C. C. Rice, G. Tucker, James Wells, A. N. Bowlin, L. Carpenter, G. W. Brown, S. Walker and J. W. Baldwin.

Corresponding letters called for.

Letter from San Francisco Baptist Association presented, read and ordered to be printed in the minutes.

Committee to examine Circular Letter was appointed as follows: Brethren D. King, J. D. Bonner and R. Crane.

Committee on Sabbath Schools was appointed, viz: Brethren D. King, Tripp, and J. Crane.

Delegates to the San Francisco Association, to meet in Santa Clara on the 8th of October, to be any member of this Association who can be present with a copy of our minutes.

Missionary Work.

Resolved, That we recommend to our Brethren, that wherever it is practicable within the bounds of the Association, that they sustain the Missionary Work amongst them, and report to the Board of this Association at its annual session.

Resolved, That the Pastors of the several Churches be requested to lay this Missionary matter before their people, securing all the material aid possible.

EDUCATIONAL.

Resolved, That we have heard with pleasure of the attempt to establish in San Francisco a Female Seminary, of a high order, under the

auspices of our brethren of that City, and that we cordially commend it to the patronage of those who may have daughters to educate in such a school,

Resolved, That the sense of this Association, remains as heretofore expressed upon the importance and desirableness of a Denominational School in this State; and that they again declare their readiness to co-operate with their brethren throughout the State in establishing such a School.

Moved and carried to adjourn, to meet at 9 o'clock A. M. Monday morning.

Prayer by Elder Bonner.

MONDAY MORNING, Sept. 19th, 1864.

Association met at 9 o'clock A. M.

Prayer by Elder Loveall.

List of Delegates called and absentees noted.

Committee to audit Treasurer's account reported said account as correct.

Report adopted.

Treasurer's Report received and ordered printed.

Committee on Digest of Letters reported that the Clerk do the work.

Committee on Time, Place, Preacher and Writer of Circular Letter reported. Place—St. Helena, on the Saturday before the third Sabbath in September, 1865. Preacher—J. E. Barnes. Alternate—D. G. Loveall. Writer of Circular Letter—Thos. C. Maupin.

Committee to examine Circular Letter reported to have the Letter read and printed in the minutes. Report adopted.

The Letter was then read by its author, G. C. Tripp, adopted, and ordered printed.

Committee on Sabbath Schools reported, which Report elicited a spirited discussion, and was adopted.

Report on Sabbath Schools.

Your Committee on Sabbath Schools would respectfully report that they regard the Sabbath School as an essential auxiliary to the healthy and vigorous growth of the Church of God in this world. The rising generation is to the Church as the material to the building, or as the mountain spring and the little rill rising from it, to the large, majestic river, and to the ocean.

As the child makes the man and the woman, all must be aware that childhood is the best time to learn the sacred truths of the Bible. "Train up a child in the way he should go, and when he is old he will not depart from it," is a Bible doctrine which should efficiently direct and control our efforts as Christians to do good in the world.

Your Committee, therefore, regrets that the letters from the churches contain no reports of interest and labor in this interesting field of promise, and would earnestly recommend—

First, That each church in this Association engage in actual Sabbath School work, and, if possible, maintain its own School.

Second, That every School of sufficient strength should work for and readily improve opportunities to establish branch mission schools in adjacent districts.

Third, That each church present, in their annual letter to the Association, a statistical report of the state and progress of their Sabbath School.

D. KING, *Chairman.*

Report on Missions.

The report of your Board is as follows:—On the 3d of October last Bro. C. King was appointed as a Missionary for two months, for half his time, at $75 per month, and did not complete his work, laboring but eighteen days. Some good, we trust, was done by this Missionary. Six were received into the Church at St. Helena.

The Board held a meeting on the 5th of March, at which the Treasurer made his report of money in his hands. At this meeting Bro. A. Gould was appointed to be our Missionary during the quarter, at $50 per month. There has been collected on the ground, by both Missionaries, $44.35. The first Missionary preached sixteen sermons, visited twenty families, traveled 220 miles. The other Missionary did not give the particulars of his labors.

It was deemed prudent, under the circumstances, not to appoint another Missionary for the last quarter.

The Board met at the time of the Association. There being no business, it immediately adjourned.

C. KING, *Clerk.*

Moved and carried that the Constitution, Rules of Order, and Order of Business, be printed with the Minutes this year.

Moved and carried that the names of Ministers and their Post-Office address, be published with the minutes.

Ordered that 800 copies of the minutes be printed and distributed.

Moved and carried to have three members, in connection with the present officers of the Association, to act as Missionary Board. The three appointed were—J. H. Holman, J. Crane and W. C. Cattron.

Ordered that the Moderator and Clerk be requested to attend to printing the minutes.

Notice given by Bro. J. Crane to amend the Constitution, to make a majority instead of a plurality voto elect our officers.

Ordered that the Moderator and Clerk be authorized to draw a warrant on the Treasurer for money to print minutes.

Thanks.

Resolved, That as an Association we tender our sincere and cordial thanks to the brethren and friends of this place for their kindness and hospitality in entertaining the members of this body.

Moved and carried to adjourn, to meet with the St. Helena Church, at 10 o'clock, on Saturday before the third Sabbath in September, 1865.

C. KING, *Moderator.*

J. W. BALDWIN, *Clerk.*

CHURCHES.	DELEGATES. Those marked (*) not present.	Restored.	Baptized.	Received by Letter and Relation.	Dismissed by Letter.	Excluded.	Dead.	Total.	Money for Minutes.
SALEM,	W. Crawford	0	1	1	0			20	$4 00
Lake Port P. O.	G. Tucker								
G. Tucker, Clerk.	J. T. McClintock								
	W. Moore								
	B. Hammock								
	J. Welty								
	W. Hammock								
CLEAR LAKE.	*J. Sutterfield, Elder			3		4		27	2 50
Upper Lake P. O.	A. McLean								
A. McLean, Clerk.	C. C. Rice								
	John Job								
	G. W. Davis								
	*John Grewell								
ST. HELENA,	A. Bowlin		3	3				31	5 00
J. R. Franklin, Cl'k.	T. J. Roberts, Elder								
	J. Johnson								
	J. R. Franklin								
NAPA CITY,	L. Carpenter, Elder			3				13	2 50
John Norton, Clerk.	*John Lawley								
REDWOOD VALLEY,	J. D. Bonner, Elder		6	3	6	2		24	2 75
John Hunt, Clerk.	G. W. Brown								
	J. B. Hunt								
	S. H. McCrary								
	John Adams								
SUISUN VALLEY,	*Sterling Hill, Elder							11	5 75
Suisun City P. O.	Sidney Walker								
	J. R. Rico								
RUSSIAN RIVER,	C. Clark		2	3				100	4 75
Healdsburg, P. O.	*W. S. Jones								
I. C. Laymance, C'k.	*G. W. Paddock								
	*J. W. Piper								
	*Wm. Skaggs, Elder								
	*C. Rice								
	*James Vaughn								
	*James Miller								
	*A. M. Green								
	*I. C. Laymance								
VACA VALLEY,	D. King, Elder		17	4		1		8	6 00
Putah, P. O.	G. C. Tripp, Elder								
T. S. Bailey, Clerk.	J. B. Fore								
	Thos. C. Maupin								
	B. P. Davis								
	John H. Potts								
	N. Pierce								
UNION,	J. Crane		1	6				79	9 00
Santa Rosa, P. O.	N. R. Davidson								
D. A. Porter, Clerk.	J. T. Barnes, Elder								
	W. C. Cattron								
	W. Manion								
	P. B. Smith								
	C King Elder								

CHURCHES.	DELEGATES. Those marked (*) not present.	Restored.	Baptized.	Received by Letter and Relation.	Dismissed by Letter.	Excluded.	Dead.	Total.	Money for Minutes.
	J. A. Blakely								
	R. Crane								
Ukiah.	D. G. Loveall, Elder								
M. V. Cleavland, C'k.	J. F. Todd								
	M. W. Howard, Elder								
	George Nease								
	Thomas Gibson								
	T. W. Owens							19	2 00
Grafton.	*J. E. Barnes, Elder		2	7		1			
J. W. Baldwin, Cl'k.	J. W. Baldwin								
	*Jeff. Pockman								
Little Lake.	James Wells							9	1 00
Jas. Sawyer, Clerk.	R. Garnett								
	John Devine								
	Thomas Sawyer								
Petaluma.	No Letter								

DIGEST OF LETTERS.

Salem.—This Church gladly hails the opportunity of greeting the Delegation from the several Churches composing the Association in their midst.

This body speaks of being at peace among its membership; being grateful for mercies received and privileges enjoyed under the labors of Elder J. D. Bonner as its pastor.

Clear Lake.—Speaks of still having an existence by the abounding Grace of God. This Church enjoys the pastoral care of Bro. D. G. Loveall, and earnestly requests an interest in the "prayers of the faithful," that God's reviving power may be experienced in their midst.

St. Helena.—This Church during the year has underwent some changes: sometimes cold and barren; but a few mercies have fallen upon the vine, which mercies were gratefully received. Meetings are regularly held on tbe *fourth Sabbath and Saturday before.*

Napa City.—This Church speaks of becoming well nigh extinct, not having been represented in the Association for some time, and having no house of worship. But last Fall an effort was made by Bro.

Carpenter, whose effort was crowned with success, so that now this Church has a respectable house in which to hold Divine Service.

Redwood Valley.—This body speaks of troubles and sorrows; but at times has enjoyed precious seasons in the Lord, and at this time is encouraged under the labors of Bro. Bonner, whose congregations are large and attentive.

This Church has no Sabbath School nor house of worship.

Suisun Valley.—This Church was organized during the past year, under the labors of Elder J. E. Barnes, and others, with six members. It has received, since its organization, five into its fellowship; so that now there are eleven members.

Russian River.—This church states that she has reason to take up the sad lamentation "that the most fine gold has become changed; and if called on to account of our stewardship we should be found guilty of squandering our Lord's goods." We think there are few, even here, who are crying, "spare thy heritage from reproach," and we hope it may be true soon that every member of the church shall begin to "build over against his own house."

Vaca Valley.—This body seems to be more especially alive to the glorious interests of our common Zion. There are many duties to be performed before we enter into the golden shores of immortality. This church feels that her debt of gratitude and duty to her heavenly Master is greatly increased by the favors she has received during the last associational year. The unspeakable privilege has been enjoyed of following willing converts into the baptismal waters; and while a deep and solemn gloom has pervaded the parched country, God has, in his mercy, refreshed souls with the showers of his grace.

Union.—This church complains of not getting along as well as she desires; yet the large majority of the brethren are in harmony, while a few are disposed to be unruly and unfriendly.

This church holds a weekly prayer meeting, and speaks of her trust being in God; yet during the year past, there has appeared but little sign of a revival of religion. There seems to be the spirit to "contend earnestly for the faith delivered to the Saints."

Ukiah.—This church has enjyoed the labors of Bro. D. G. Loveall, as Pastor, during the year, and has been laid under great obligation to

the "Giver of every good and perfect gift" for his kindness and mercy, notwithstanding some of the members have grown cold, though most of them are on their march to the heavenly "Canaan."

GRAFTON.—This church, falling on the west side of the Sacramento river, brings a letter of dismission from the San Francisco Association and wishes membership in this body. She seems to be happy that she has the privilege of sending her first communication to the brethren in council. Some few have been added to this church during the year past, and although crops have failed in the county, yet the mercies of God have not been small nor few.

LITTLE LAKE.—This body has not been represented for some time; now, however, the privilege is hailed with pleasure. This church is few in numbers, but the hope is that she may increase in numbers and graces. Elder D. G. Loveall is the Pastor of this church.

TREASURER'S REPORT.

DR.

Amount collected from all sources,	$215 35

CR.

By amount to Missionary Board,	$200 00
Balance on hand,	$15 35
Missionary Fund collected at Petaluma,	$50 00
Warrant drawn,	$50 00

R. CRANE, TREASURER.

The San Francisco Baptist Association to the Pacific Baptist Association, meeting with the Salem Church, Clear Lake, Sept. 17, 1864, *sendeth greeting:*

DEAR BRETHREN:—

We were glad to welcome a large delegation from your body at our last annual meeting, and to enter upon our records your corresponding letter. Our last anniversary was one of marked interest, and, we think, of considerable importance in its bearing upon

our denominational concerns on this coast. An unwonted zeal was manifested in educational matters, and action was taken, in which your co-operation was earnestly invited, looking to the laying of the foundations of a Baptist Institution of Learning.

The statistics of our Association, at the last meeting, were as follows: Churches, 36; total membership, 1302; additions by baptism, 71; ordained ministers, 35; pastors, 19. We think the reports of the next anniversary will show considerable increase in our aggregate membership, by baptism and otherwise; although but a single one of our churches, that at Elk Grove, has enjoyed any general revival. Since we last corresponded with you, two of our older pastors, Bros. Stone and McCollom, have left the State, and two or three of our churches have obtained pastors from the East. We unite with you in gratitude that the American Baptist Home Mission Society is thrusting a goodly number of fresh reapers into this California harvest.

Our body at its last meeting voted to continue correspondence with you, and appointed the following named delegates to your present anniversary: Revs. H. Richardson, J. T. Huff, F. Charlton, J. Francis, C. R. Hendrickson, A. W. Peck, and O. C. Wheeler. Our own anniversary this year, will take place at Santa Clara, beginning October 8th. We cordially invite your attendance.

Wishing that you may be abundantly blessed in the Holy Spirit's diligent presence, I subscribe myself, in behalf of the S. F. Baptist Association,

Yours,

HENRY A. SAWTELLE,

Clerk.

San Francisco, Sept. 1st, 1864.

CIRCULAR LETTER:

The Pacific Baptist Association,

TO THE

MEMBERS OF ITS CONSTITUENT CHURCHES.

Dear Brethren:—We gladly embrace the opportunity of again extending to you our annual christian greetings; and among the large variety of subjects we deem suitable to enlist your attention, and adapted to promote your true christian advancement, we can, at the present time, think of none more worthy of your consideration, than that of Christian Fruitfulness. We most readily and *frankly* admit, that christian *enjoyment proper*, such as is derived from a well anchored hope in Christ; justification from all offences, the witness of the Spirit, that we are the children of God,—"for if children, the *heirs* of God, and joint heirs with Christ,"—"and the *peace* of God, which passeth all understanding," keeping the heart and mind through Christ Jesus, are subjects vital to every christian professor, the neglect of which would be seriously detrimental and even hazardous in the extreme. It can however, hardly be *doubted* that any *true christian* will give to these subjects their due attention and consideration.

But the subject of *Christian Fruitfulness* is one very liable to be *overlooked*, and we fear, one that is absolutely *too much neglected*. It is much more congenial to the feelings of our selfish nature, to concern ourselves about what relates immediately to our *individual* happiness, than what respects chiefly to the well-being and happiness of others. But the fruit-bearing *tree* brings a direct return of interest to repay the industry of the gardener. As therefore "ye are God's husbandry," and every christian is a "tree of righteousness, planted by God, that *he might be glorified*" thereby, we wish to urge every member of this Association to the duty of *Christian Fruitfulness*; and that each one make it a matter of *primary* and individual *concern*, to

yield fruit to God's honor, commensurate to his claims, as the great Spiritual "Husbandman, Gardener and Vinedresser." And what, we ask, has he not done, to make us his debtors? Has *he* not transplanted us from the cold and steril soil of sin and death, into the richly cultivated garden of *grace*, and truth, and life; where the warm beams of the Sun of righteousness fall continually with quickening power; and where the gentle showers of divine grace descend upon the soil, lending the aid of their influence to the light and warmth of the Sun? And does not the faithful husbandman watch and tend every tree in his garden with constant vigilance and care, daily cultivating the soil, and faithfully pruning each tree, and each bearing "branch, that it may bring forth more fruit"? How justly then, may he complain of our *unfruitfulness*—if, indeed, we are unfruitful in such a case—and demand that every barren tree be cut down as a *cumberer* of the ground. And let it be remembered, that "*fruit*" is something *more* than regularity of conduct, or respectability of character. We may refrain from dishonoring *crimes*, and yet be "unfruitful," and therefore "unprofitable servants." And in this case, we as truly dishonor God by withholding what is *his* due. "Thou wicked and slothful servant! "Take the talent from him and cast him into outer darkness."

For what purpose did the Lord "shine into our heart, giving us the light of the knowledge of the glory of God in the face of Jesus Christ;" but that *we* should *shine* as lights in the *world*, holding forth the word of life',; and "let our light *so* shine before men, that they may see *our good works*, and glorify our Father in heaven!"

Why were we made partakers of God's abundant grace, but that we should *minister* the same, as *good* and faithful *stewards* of His manifold grace? For what—in a word—have we been "grafted into Christ, the *true vine*," by a life imparting faith? Is it that we may hold a *vital* and saving relation to him and his church, and at the same time, exhibit to all about us, the monstrosity of *barren*, or fruitless branches, boasting, meanwhile, in our election of God, and in a hope of that *glory, honor* and immortality, which *true* believers are "seeking by *patient continuance in well-doing?*

If any are indulging *such* a hope, we would affectionately warn them of their danger; and exhort them to heed the counsel of St. James, to "know that faith without works—appropriate fruits—is *dead*, and can profit them nothing." We say to you then, dear brethren, "strive by diligent perseverance in well-doing," to commend your faith in the gospel, and the gospel itself to *others;* and "be not weary,

but trust the promise, that "in due season ye shall reap, if ye faint not."

And permit us to remind you, brethren, that not only "*fruit*," but "*much fruit*," is necessary to do honor to the husbandman. "Here and there a berry," may determine the nature of a plant or tree; but it is the *loaded branch* that honors him who planted it. And what says our Saviour in the 15th ch. of John, 2nd and 8th verses inclusive? He says, "Every branch in me that *beareth not fruit*, he, my father, the husband taketh away; and every branch that *beareth fruit*, he purgeth it that it may bring back more fruit." Now ye are clean through the *word* which I have spoken to you. As the branch cannot bear fruit of itself, except it abide in vine, no more can *ye* abide in *me*. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth *much fruit*; for without me ye can do nothing. If a man abide *not* in me, he is cast forth as a branch withered; and men gather them and cast them into the fire, and they are burned. If *ye* abide in me and my words abide in you, ye shall ask what ye *will* and it shall be *done* unto you. *Herein* is my Father glorified, that ye bear *much fruit;* so shall ye be my disciples."

We learn hence, several important lessons, which we can but briefly notice; namely:—that all professed christians appear to belong to Christ the vine: but woe to them who have no other union than what consists in *notions*, *sacraments* and *forms*. Such branches do not bear good fruit, perhaps indeed, very bad fruit,—and one after another of them is taken away and reserved as fuel to the fire of divine wrath. But such as bear fruit,—tho' they have many remaining *hindrances* to fruitfulness, have the promise of a reward in *greater* fruitfulness; and that "even to old age they shall still bear fruit and be fat and flourishing." Ps. 92, 14. To this end, the faithful husbandman will take care of them and *prune* them, and it is characteristic of true christians to grow under this divine culture; and however sharp and painful may be the means adopted to promote their sanctification and fruitfulness, they will both acquiesce in and be thankful for them, that the fruits of the spirit in them may be the more abundant "to the glory and praise of God the Father."

Again, by a persevering faith in Christ, they have the assurance that they "are clean"—pure in faith, and "shall" therefore at length "see God;" and the desire of this, and of being *fruitful and useful*, ornaments to the gospel and blessings to mankind, prompt them to be "instant in prayer," and by abiding in Christ and his word in them,

they are certain to offer such prayers as will be surely answered. As the power to be fruitful and useful must come from Christ, "without whom we can do nothing," we learn by experience that any interruption of the exercise of faith and the prayer of faith, abates the vigor of every holy affection, makes way for the renewed energy of sinful inclinations, and robs us of all spiritual consolation. But, on the other hand, when "we live by faith on the Son of God," we are both *fruitful and joyful*: we glorify God and possess the assurance that we are true diciples of Jesus, and are manifested as such in the consciences of others. This is the high and honorable position to which Christ, by the gospel, proposes to advance us in the present life, in order not only to our *usefulness* here, but to our having the sweetest foretaste and realization of, as well as the clearest title to, the "Heavenly and incorruptible inheritance." And now, brethren, for your further confirmation and encouragement in pursuing the course of life we are here recommending to you, we beg leave to conclude our epistle with a few brief citations from apostolic testimony. The first is from St. Paul, in 2d Cor., 1, 12–14, where the apostle speaks very emphatically in the following manner:—"Our rejoicing is this, that in simplicity and *godly sincerity*, not by fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. And I trust ye shall acknowledge even to the end; as also ye *have* acknowledged, that we are *your* rejoicing, even as ye also are *ours*, in the day of the Lord Jesus." Here Paul testifies of his course of life among the Corinthians, and how strongly and abidingly it commended itself to their consciences. In chap. 5, 9–12, he also asserts:—"Wherefore, we labor, that, whether present or absent, we may be accepted of him; for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences. For we commend not ourselves unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them that glory in *appearance*, and not in heart." We have also a corresponding testimony from the apostle John,—too pertinent to be overlooked in this connection—recorded in his first epistle, chap. 3, 18–22. Hear this loving, warm-hearted and faithful diciple testify to the honor of his Master:—"My little children, let us not love in *word*, neither in *tongue*; but in *deed* and in *truth*." Why, brother John, do you require us to be so scrupulous to love in *deed*, etc., rather than in word and tongue? "Because,

little children, we hereby know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater, and knoweth all things; therefore, being perfectly acquainted with our sins, will also condemn us. But if our *heart* condemn us not, *then* have we *confidence* toward God. And whatever we ask, we *receive* of him, because we keep his commandments and *do those things* that are pleasing in his sight."

The testimony of these two witnesses is, it seems to us, sufficient to confirm your faith in the practicability of these things, and to furnish you ample encouragement to *seek* the full posession of the spirit of Christ, by living more simply on his fuluess; growing more and more "*fruitful* in every good work," being on your guard against those who *profess* to be in Christ the living vine, but produce wild and poisonous grapes, instead of the "fruits of righteousness, which are by Jesus Christ to the glory and praise of God."

"These things," dear brethren, write "we unto you, that your joy may be full." Jn. 15: 11. "If ye know these things happy are ye if ye do them." Jn. 13: 17. *Who so* is wise and will observe these things, *they* shall understand the loving kindness of the Lord. Ps. 107: 48.

"Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight thro' Jesus Christ, to whom be glory forever and ever." "Amen."

"Lord, may thy Spirit seal our souls, and form them to thy will,
That we no more from Thee stray, but keep thy precepts still;
That to perfection's sacred height we nearer still may rise
And all we think and all we do, be pleasing in thine eyes."

CONSTITUTION.

ARTICLE 1. This Association shall be called the PACIFIC BAPTIST ASSOCIATION.

ART. 2. It shall be composed of Churches known by the name of Missionary Baptists, whose faith and practice harmonize with that denomination.

ART. 3. Each Church shall be entitled to five Delegates, besides an additional Delegate for every twenty members.

ART. 4. The object of this Association shall be to promote piety, harmony and efficiency in the Churches. To devise such means as may appear most expedient, in conformity with Bible truth, for the advancement of our denominational interests, and to suggest and recommend to the Churches such means and modes of operation as may, from time to time appear best adapted to the general diffusion of the Gospel throughout the world.

ART. 5 The officers of this Association shall be a Moderator, Clerk, Treasurer and Corresponding Secretary.

ART. 6. The election of officers shall take place immediately after the admission of new Churches, and they shall be elected by a plurality of ballot votes.

ART. 7. All officers shall continue in office until successors are appointed.

ART. 8. The Moderator shall preside at all the meetings of the body, and see that proper order and decorum are observed.

ART. 9. The Clerk shall keep a fair and impartial record of the transactions of each session of the body.

ART. 10. The Treasurer shall take charge of all moneys belonging to the Association, keep an accurate record of the same and the objects for which they are designed, pay them out at the order of the Association, and report the state of the Treasury before the close of each session.

ART. 11. The Corresponding Secretary shall serve as Associate Clerk during the session, take charge of all the records and papers of the body, and conduct its correspondence.

ART. 12. It shall be the duty of Churches composing this body, to send with their Delegates to each annual meeting, letters containing a history of their condition during the past year, embracing a statement of their additions and diminutions, their contributions to the various objects of benevolence, the present number of their communicants, and such other items as may be of general interest.

ART. 13. Each Church shall forward with its Delegates and letter, money for printing the Minutes.

ART. 14. Any Church desiring membership in this body, shall, on application, be examined in relation to its faith and practice, and if approved, the Moderator shall give to one of its Delegates the hand of fellowship.

ART. 15. Any Church in this Association wishing to withdraw for the purpose of uniting with another body of like faith, shall, on application, be honorably dismissed.

ART. 16. Any Church neglecting for two successive years to communicate with this body, shall have its name stricken from the minutes, unless two members shall request a delay, and agree to inquire into the state of said Church, and report at the next annual meeting.

ART. 17. While, as an associated body, we disclaim all right to interfere with the independence, the doctrine or the discipline of any Church, we, nevertheless, deem it our privilege to judge of the propriety of continuing in our connection, any Church which to us shall appear heterodox in principle or irregular in practice. Yet no such Church shall be liable to expulsion, until a written complaint agaisnt the same shall have been made by two members of the body; and a report upon

the subject shall be presented by a Committee appointed at a previous meeting.

ART. 18. At each annual meeting a Missionary Board, consisting of three brethren, to act in concert with the Moderator, Clerk, Treasurer and Corresponding Secretary of the Association, shall be appointed, whose duty it shall be to take charge of Missionary operations within the bounds of the Association, appoint Missionaries, designate to them their fields of labor, receive quarterly reports from the same, raise funds for their support, and report annually to the Association their doings.

ART. 19. This Association shall meet annually, on Saturday before the first Sunday in September, at 10 o'clock, A. M.

ART. 20. Before the close of each annual session, the Association shall appoint a place for its next regular meeting, and one or more brethren (with alternates) to preach on the occasion, and a writer of the Circular Letter.

ART. 21. This Constitution may be amended by a vote of two-thirds of all the members present, at any annual meeting, provided notice shall have been given at a previous annual meeting.

STANDING RESOLUTIONS.

1st. That any member of this Association, who shall be present at the sitting of any other Association, having with him a copy of our latest Minutes, shall be the Delegate of this to such other Association.

2d. That all Reports of Committees adopted by this body shall be published with its Minutes, unless otherwise ordered.

RULES OF ORDER.

1st. At every meeting, business shall be opened and concluded by prayer, under the direction of the Moderator.

2d. Brethren who are invited to a seat with us shall be at liberty to participate in all discussions, but not to vote.

3d. No member of the Association shall absent himself without leave of the Moderator.

4th. No person shall speak more than twice on the same motion without leave of the Association.

5th. If, when a motion is made and seconded, any member shall oppose its discussion, the Moderator shall immediately put the question—"Shall this motion be discussed?" when, if negatived, the subject shall be dismissed.

6th. If any proposition or motion under discussion contains two or more points, it shall be divided at the request of any member, and the question taken on each separately.

7th. Motions made and lost shall not be entered on the Minutes unless so ordered at the time.

8th. Any motion shall be reduced to writing before it shall be discussed, if any member requests it.

9th. No person shall speak in debate without first rising from his seat, and addressing the Moderator; and during his remarks, he shall confine himself to the question before the body, and avoid unkind personalities.

10th. All Committees shall be nominated by the Association.

11th. That it shall be a standing rule of this body, that when a report is presented, if no objection is made, said report shall be considered as accepted.

12th. The Moderator shall have the right to appoint any member to perform the duties of the Chair, for a temporary season, when he may wish to speak or otherwise vacate his place.

13th. On the opening of business the second day, the roll of Delegates from the Churches shall be called, and the mark of absence attached to the names of those who have not arrived.

14th. Any member dissenting from a decision of the Chair, shall have the privilege of appeal to the house without debate.

15th. A motion for adjournment shall always be in order, but shall never be discussed.

ORDER OF BUSINESS.

I. Preaching of the Annual Sermon.

II. Reading of Letters from the Churches.

III. Enrolling of Delegates; the Moderator of the previous year, or in his absence, the preacher of the Annual Sermon presiding, until a new Moderator is chosen.

IV. Application and reception of Churches.

V. Choice of Officers.

VI. Invitation of Visiting Brethren, present, to a seat with us.

VII. Appointment of Committees.

1. On Devotional Exercises.
2. On Digest of Letters.
3. To audit the Treasurer's Account.
4. To propose a Place, Preachers and Writer of Circular Letter, for the next session of the Association.

VIII. Unfinished business of last year.

IX. Report of Committees—1st. On Place, etc., for the next Association. 2d. Other Committees.

MINUTES

OF THE

EIGHTH ANNIVERSARY

OF THE

Pacific Baptist Association

HELD WITH

THE UNION BAPTIST CHURCH,

AT SANTA ROSA, CAL.

SEPTEMBER 16 and 18, 1865.

SANTA ROSA:
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MINUTES.

The PACIFIC BAPTIST ASSOCIATION, according to adjournment, convened with the Union Baptist Church, Santa Rosa, September 16th, 1865, and was called to order by the Moderator, Elder C. King.

In the absence of the Clerk, J. W. Baldwin, A. R. Medbury was chosen Clerk *pro tem.*

At 10½ o'clock A. M., Elder J. E. Barnes, preached the introductory sermon from 1st Cor. 3:10 :—"*According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*"

Letters from the Churches were then called for and read.

The Moderator and Clerk attended to the enrollment of the names of delegates.

The election of officers for the ensuing year resulted as follows :

Elder C. KING, ...Moderator.
Elder J. E. BARNES, ...Clerk.
R. CRANE, ...Treasurer.

The Moderator on taking the chair, asked the earnest and prompt assistance of the members of the Association in the order of enrolling and for the dispatch of business.

The Moderator gave invitation to visiting Brethren to take a seat with us in council, and to participate in the deliberations of the Body; whereupon Elder Addison Jones, of Santa Clara, Elder John Francis, of Brooklyn, Elder G. W. Ford, of San Francisco, Elder Stephen Hilton, of San Francisco, and Joshua Brooks, of Nicholas. Sutter County, presented themselves.

A Committee was appointed on Devotional Exercises, consisting of the delegates of Union Church, their Pastor, C. King, excepted.

Adjourned to meet again at 3 o'clock P. M.

Prayer was offered for the presence and aid of the Holy Spirit in our deliberations, by Elder John Francis, of Brooklyn.

AFTERNOON SESSION.

Singing the 1173d hymn and prayer and thanksgiving for Christian intercourse, by Elder Addison Jones, of Santa Clara.

The Committee on Devotional Exercises reported as follows :

Preaching in the Baptist Church, this Saturday, at 7 o'clock P. M., by Elder J. D. Gregory. On Sabbath, in the Baptist Church, at 11 o'clock A. M., preaching by Elder John Francis. At 3 o'clock, P. M. preaching by Elder G. W. Ford. At 7 o'clock, P. M., preaching by Elder Addison Jones.

In the M. E. Church, preaching at 11 o'clock, by Elder J. B. Saxton, and at 7 o'clock P. M., preaching by A. R. Medbury.

COMMITTEES:

Moved and carried that the Clerk be a Committee of one on digest of letters.

A Committee, constituted of one member from each Church, to appoint place of holding the next Association, preacher of the introductory sermon, and writer of circular, was appointed as follows : G. Tucker, C. C. Rice, W. M. Whitlock, L. D. Jones, E. Frisby, J. B. Fore, J. Crane, D. G. Loveall, J. E. Barnes, R. S. Arnett, L. Stearns, and J. W. Sacry.

On Sabbath Schools : Elder G. C. Tripp, A. R. Medbury, and J. Crane.

Correspondence called for, whereupon, Elder Addison Jones presented the following :

The San Francisco Baptist Association to the Pacific Baptist Association, meeting with the Union Church, at Santa Rosa, September 16, 1865, sendeth greeting :

DEAR BRETHREN :

It was with pleasure that we welcomed members from your body at our last annual session at Santa Clara. Our meeting was harmonious and interesting, and we think, profitable. Several ministers from the Atlantic States have settled within our bounds, since we last communicated with you ; and two, Elder A. B. Clark, of Columbia, and Elder A. L. Baker, of Oakland, have returned on account of failing health.

Measures have also been taken for a conference of ministers, to be

known as the "California Baptist Pastoral Union." We earnestly desire the cooperation of the ministers and deacons of your body.

Our statistics will be seen from our minutes, of which we send a copy to your Clerk.

It is our desire, that any brethren from our Association, who may be able to meet with you, having our minutes, be regarded as our delegates to your body. Our next anniversary will be at San Francisco, commencing Saturday, October 7th; we cordially solicit your attendance.

Fraternally Yours,

ADDISON JONES, Clerk.

Santa Rosa, September, 1865.

Committee to examine Circular Letter: Elder J. B. Saxton, Elder J. N. Burrows, and Wm. C. Cattron.

Delegates to the San Francisco Baptist Association: Elder J. B. Saxton, A. R. Medbury, and Wm. Farmer.

On Missionary operations: Elder J. B. Saxton, Elder G. C. Tripp, and J. H. Holman.

On Education: Elder J. B. Saxton, A. R. Medbury, and Elder J. N. Burrows.

Moved and carried, that a collection for the benefit of the Association be taken at the 11 o'clock service on Sabbath, where our Brethren may preach.

Moved and carried, that a Committee of two brethren be appointed to report on the name and Postoffice address of the ministers connected with this Association. Elder D. King and Elder J. N. Burrows were appointed said Committee.

Adjourned to meet Monday morning, at 9½ o'clock.

Prayer for the continuance of God's mercy, by Elder J. D. Gregory.

At 7 o'clock Elder J. D. Gregory preached from the words: "*For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?*" Matt. 16:26.

Sabbath morning, at 11 o'clock, Elder John Francis, in Baptist Church, from these words: "*For thou hast magnified thy word above all thy name.*" Psalms, 138:2.

At 3 o'clock P. M., Elder G. W. Ford preached from Gal. 6:14: "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*"

At 7 o'clock P. M., Elder Addison Jones, preached from Psalms 85:6: "*Wilt thou not revive us?*"

In the M. E. Church, by invitation of Rev. Mr. Fraser, Elder J. B Saxton, in compliance with the appointment of the Committee, preached from Haggai, 2:7: "*And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts.*"

In the evening, at 7 o'clock P. M., Brother A. R. Medbury preached in the same house, from Isah. 63:9: "*In all their afflictions, he w afflicted.*"

MONDAY MORNING, SEPT. 18th 1865.

The Association met as per adjournment.

Prayer by Elder M. W. Howard, for the blessing of God to rest upon our deliberations for the promotion of His kingdom.

List of delegates read, and the names of absentees noted.

The Committee to audit the Treasurer's account, made the following report: We, your Committee, have examined the Treasurer's account and have found it correct, which is as follows—

DR.

To amount collected from churches	$46 75
" Public collections	50 50
Total	$97 25

CR.

For cost of Minutes	$80 00
Balance on hand	17 25
Total	$97 25

The Committee on time, place, preacher and writer of the Circular letter for the next meeting of the Association, reported: Time—Saturday, before the third Sabbath in September, 1866. Place—With the Vaca Valley Baptist Church, at Silvyville, Solano Co. Preacher of introductory sermon—Elder D. G. Loveall; Alternate—Elder John Satterfield. Writer of Circular letter—Elder J. N. Burrows.

After the adoption of the report, Elder D. King moved that the

writer of the Circular letter be instructed to take as a theme for the letter: "*The support of the ministry among the churches.*" Which motion was carried.

The Committee to examine Circular, reported to have it read, adopted and printed with the minutes.

The report was adopted.

In the absence of the writer, T. C. Maupin, Deacon T. S. Bailey read the Circular Letter. It was received and ordered printed with the minutes.

The Committee on Sabbath Schools made the following report:

Report of Committee on Sabbath Schools.

Your Committee on Sabbath Schools beg leave to submit the following Report; It is written, "Go ye therefore and teach all nations." Here we have the mandate of God, the express command of the Son of God. It is a command to teach—teach what? teaching them to observe all things, whatsoever I have commanded *you*. Who is to teach? The ministers of Christ, the Christian Church as a whole the Christian parent and whoever God has blessed with the grace, gift and opportunity of teaching what Christ has commanded. And here is the commission, the authority, the Divine command for the Sabbath School. Who shall the Church *teach* if not the young who are of all *most* teachable, whose artless childhood is so blissfully free from the development of the subtle skepticism of hoary infidelity, whose little hearts are in many cases, all prepared for the seeds of eternal truth, whose open minds so readily imbibe and so sweetly appreciate the simple but sublime ideas of the Gospel. *When* shall we teach if not while the mind is taking its mould for eternity? It would appear clear that if the command to teach is for the Church, then foremost among those to be taught are the children of "all Nations." And after they are taught may we hope to 'baptize' them in the likeness of the death and resurrection of Christ.

Your Committee regret that in the broad field covered by this association, so little is being done in the great work of Sabbath Schools. A Church may be without a Pastor, without Deacons, without anything but the Bible and one or two faithful Christians, and still it may have its blessed Sabbath School.

Again, while we are asleep to the importance of this work, the Devil and his ally 'Old Rome' are not asleep, and if we do not teach the children Christ, they will teach them Satanic deceit.

Such solemn truths should arouse the coldest to pray and labor as for very life in rescuing the young. Hence your Committee in the absence of statistical information, submit the following Resolutions:

1. *Resolved*, that it is the positive duty of Baptists within the bounds of this Association, to labor in the Sabbath Schools, even though such schools should by force of circumstances be very small.

2. *Resolved*, that we seriously deprecate the necessity of *Union Schools*, and earnestly recommend to our brethren, that they give their support to Baptist Sabbath Schools, that those principles of the Gospel of Christ, for the defense and propagation of which our denomination has an existence may not be smothered or slighted.

A. R. MEDBURY, Chairman.

It being near noon, a motion prevailed to lay it on the table until the afternoon session, when it was hoped that much might be said upon the subject of Sabbath-schools.

Moved and carried to adjourn until 1½ o'clock P. M.

After a short intermission, according to a previous appointment by the Committee on Devotional Exercises, Elder G. C. Tripp preached an edifying sermon from Luke, 15:5: "*And when he hath found it, lay it upon his shoulders rejoicing.*"

The sermon was preceded with fervent prayer for union of heart and soul amongst all our Brethren, and for the prevalence of Christian love over all partisan differences, by Elder J. B. Saxton; and a closing prayer by Elder Stephen Hilton, for God's saving grace to be extended to the people.

Afternoon Session.

1½ P. M. Prayer, by Elder Addison Jones, for the guidance of the Holy Spirit in the further deliberations.

The report on Sabbath Schools was then taken up and discussed by J. B. Saxton, W. C. Cattron, J. E. Barnes, E. Frisby, A. R. Medbury. After which the report was adopted.

The report on Missions was called for and presented, which is as follows:

Report on Missions.

Your Committee regret to report that no missionary work has been done by this body during the year. We can only express the hope

that, before the Association adjourns, some measures may be devised to sustain in the field one man whose labors shall be devoted to strengthening the things that remain in our feeble Churches who are unable to provide themselves with the ministry of the word. The field is white and ready to harvest, and it is the conviction of your Committee that an able and prudent man might accomplish much for our Master's cause.

J. B. SAXTON.

Elders D. King, Barnes, and others made known to the Association, that, as a Church, the brethren and friends of the work in Vaca Valley had expended five hundred dollars for the year 1863, three hundred and fifty dollars for 1864, for missionary work, and they are still carrying on the work.

Elder J. E. Barnes reported a County Missionary work, commencing in Yolo county, which bids fair to accomplish good.

The report was adopted.

The Committee on names and Postoffice, of our Ministering Brethren, made their report, which will be found on page 19.

Elder Addison Jones extended a general invitation to all our ministers and pastors, to meet with the California Pastoral Union, in the city of San Francisco, October 4, 1865.

Moved and carried that the Clerk draft and have printed, with the Minutes, an obituary note expressive of the condolence the Association would respectfully tender to the surviving members of the family of Elder A. S. Bailey, who departed this life May 20, 1865.

Also, Elder G. C. Tripp was requested to draft a similar one in regard to our departed, but lamented Brother, Elder L. Carpenter, of Napa City, Cal.

The Committee on Education reported :

Report of the Committee on Education.

The subject of Education has engaged the attention of our Association to some extent at almost every session of our annual gatherings for many years, with very little practical results even to the present time. The importance of the subject we need not urge, as that is admitted by all. There are two distinct departments of Education, that, in the judgment of your Committee, should claim the immediate and earnest attention of the Baptists of this coast. We need a school in which our sons and daughters can receive, under Baptist control, a thorough, liberal education. But great as is the need of such a school,

there is another branch of Education still more pressing in its demands upon us. We refer to the proper training of those whose qualifications and convictions indicate their duty to enter the Gospel ministry. In this good work we are happy to say something has already been attempted, perhaps, in the only practicable method available—a method involving a very limited endowment, and yet capable, as history proves, of glorious results. There are already within our State brethren engaged in successful pastoral labor, who have been greatly aided in their preparation for the work by the instructions received from older and more experienced brethren in the ministry. This method, in the absence of an endowed literary and theological seminary, seems our only available resource, and your Committee can but hope that our young brethren, who have the ministry in view, will avail themselves of such advantages as this method may afford them, and that brethren whose qualifications and circumstances enable them to give the requisite instruction to such brethren, will not hesitate to engage in the good work.

On the subject of general Education, your Committee are at a loss what to offer. Our efforts in that direction have hitherto been unsuccessful. We would, however, suggest the propriety of the appointment of a committee whose duty it shall be to inquire into the practicability of establishing an academical school within the bounds of the Pacific Association, and which shall report to the next session of this body.

J. B. SAXTON, CHAIRMAN.

Moved and carried that a Committee of Three be appointed to act in reference to an Academical School.

Elder J. B. Saxton, Elder G. C. Tripp and John Holman were appointed said committee.

Moved and carried that the same Brethren who acted last year be the Board of Domestic Missions.

Moved and carried that Elder J. B. Saxton be appointed to deliver an address expressly to the young ministers of this Association at its next meeting.

Elder J. N. Burrows gave notice that he would offer a resolution to amend Article 2d of the Constitution—so that it should read : *It shall be composed of Churches known by the name of Regular Missionary Baptists, whose faith and practice harmonize with that denomination.*

Elder D. King offered the following resolution :

Resolved, That the thanks of this Association is hereby tendered to the Brethren and Citizens of Santa Rosa, for the kind and hospitable entertainment we have received at their hands during the meeting of this body.

It was adopted.

A resolution was offered by Elder D. King, that we recognize the Christian regards of Rev. Mr. Fraser, in offering the use of his time in the M. E. Church to the Association.

Adopted.

Bro. Joel Crane offered a resolution to alter the Constitution, so that a majority should elect officers instead of a plurality vote.

Adopted.

Moved and carried that five hundred copies of the Minutes be printed, containing the Constitution, Rules of Order, and Order of Business.

Moved and carried that twenty-five dollars be allowed the Clerk for his labor and cost in attending to the publication and distribution of the Minutes.

Remarks were offered by Elder Stephen Hilton, on the interests of the *Evangel*.

The Chairman of the Board of Domestic Missions urged the necessity of taking immediate steps to enable the Board to do something this year. Whereupon a subscription was passed around, and one hundred and twenty dollars subscribed.

It was moved and carried that an order be drawn on the Treasury for the twenty-five dollars appropriated to the Clerk for the cost and labor of attending to the Minutes.

Elder G. C. Tripp offered the following, which was adopted:

Resolved, That we recommend to the Pastors and Ministers of this Association, the holding of a meeting at a time and place to be designated, for the purpose of organizing a Ministers' Association, which shall hold its annual meetings on Thursday and Friday preceding the meeting of the Pacific Baptist Association.

The Minutes were read and corrected.

Moved and carried to adjourn, to meet with the Vaca Valley Baptist Church at Silvyville, Solano county, Cal., Saturday, before the third Sabbath in September, 1866, at 10 o'clock, A. M.

At the suggestion of Elder J. T. Barnes, the 721st hymn was sung, and the right hand of fellowship extended all round. This closing scene was interesting, and the impression of all was that we should

not all meet again this side of our Father's throne—our Father in Israel. Elder D. King offered a closing prayer for the Spirit of the Lord to visit all the Churches and revive His work gloriously.

An order was drawn on the Treasurer for money to pay for printing the Minutes.

DIGEST OF LETTERS.

UNION.—This Church is thankful for the ruling of a kind Providence for the past year. They have had no special revival, though most of the time have maintained a weekly prayer meeting. The Church still enjoys the pastoral labors of Elder C. King. They have no Sabbath School connected with the Church, but are aiding in the support of a *union* Sabbath School.

VACA VALLEY.—This Church has been united during all the existing troubles in the land, for which they give God thanks. They have not been as spiritual as they desire. They still enjoy the labors of their esteemed Brethren, Elder D. King and Elder G. C. Tripp, also, their Missionary Elder, J. E. Barnes. They mourn the loss of Elder A. S. Bailey, by death.

RUSSIAN RIVER.—We hail the approach of another anniversary of your Body. We cannot, as we would like to do, report much progress. Since December last we have had the pastoral labors of Elder J. B. Saxton. They have a Sabbath School, which is in a prosperous condition.

PETALUMA.—We have passed through some trying seasons for the past year. The spirit of division has been amongst us. But we feel that our God will humble our hearts, and that peace and harmony may prevail once more, and that He, whose right it is to reign, shall rule in our midst to His own glory. Bro. A. R. Medbury preaches to us.

REDWOOD VALLEY.—We have to complain of spiritual coldness; though we have had some joyful seasons. We have no preaching, except by one and another of our visiting Brethren.

UKIAH.—We have reason for joy and for sorrow; joy, because God has been so good to us, and sorrow because we have been so cold in

heart and negligent of duty. During the past year we have enjoyed the labors of our esteemed Bro. Elder D. G. Loveall.

WINDSOR.—We do not feel willing to disband or do away with our existence as a Church. Pray for us. Elder J. W. Sacry represents us.

GRAFTON.—We have experienced a scarcity of temporal goods as well as of spiritual joy. But thank God for his loving kindness to us. We still have the labors of Elder J. E. Barnes.

SALEM.—We have to complain of much coldness for the past year, for which we feel to reproach ourselves. We have had the labors of Elder D. G. Loveall, since April last.

LITTLE LAKE.—We are all in fellowship and love. Thank God for His great mercy. We pray God to bless your deliberations.

ST. HELENA.—Report through Elder Whitlock. Coldness and a lack of earnest labors in the vineyard.

CLEAR LAKE.—God has been merciful to us for the year past. We enjoy the labors of Elder J. Satterfield.

CIRCULAR LETTER.

The Pacific Baptist Association,

TO THE

MEMBERS OF ITS CONSTITUENT CHURCHES.

DEAR BRETHREN:—It has become our duty to address you in the form of a circular. The most important subject that presents itself to my mind at the present time, is our *inseparable* union with Christ, by the means of this Holy Spirit, and first fruits of blessed immortality. The evidences of which we should closely examine, and ascertain whether or no they are correct.

Our Lord Jesus Christ is not only alive and triumphant in heaven, but is from thence our life; our glory, and our blessed immortality proceed thence; for as the Father hath life in himself, he has also given to the Son to have life in himself. And as the Father raiseth and quickeneth the dead, likewise the Son quickeneth whomsoever he will, so that we may not only say to him as St. Peter "Thou hast the words of eternal life," John 19th. But we may justly speak in the language of David, "with *Thee* is the fountain of life," in thy light shall we see light, Ps. 36. Therefore all that are united and incorporated into this Prince of life, participate in the fullness of his Holy spirit, and by that means become partakers of immortality and happiness. Now by the virtue of Christ's death and passion, we are not only made partakers of the fruits of his sufferings, but we are united to, and incorporated in him, so that by that means, we have obtained not only the great and precious promises of glory and immortality which he hath purchased for us, by the infinite merits of his sufferings; but we receive the first fruits and foretastes of our future blessedness.

"He that is lifted up and dwells on high, quickens the spirits of the humble," Isa. 57th, "He dwells in our hearts by faith," Eph. 3:1st. "He pours into our souls his Holy and quickening spirit, for because

we are the children of God, he has sent the spirit of his Son into our hearts crying Abba! Father," Gal. 4th. "Whosoever hath not the spirit of our Lord Jesus is none of his. By the means of this spirit, he dwells in us, and we in him. We become members of his body, and we may boast that we are his flesh and his bones. All things that are most strictly united in nature or out, are employed to represent this most admirable union," John 4th. "Which we enjoy with Jesus Christ, by the means of his spirit that quickens us," Rom. 13th. "From him are derived these expressions of the Holy Apostle. We have put on the Lord Jesus Christ," Gal. 3rd, "And that when we drew near to him who is the living stone rejected of men, but lifted up and of great price with God, 1st Pet. 11th, we, like so many living stones, are built up together to make a spiritual house." For the same reason our Saviour informs us, John 15th, "That he is the tree and we are the branches," and St. Paul assures us. "That if we have become one plant with him by the conformity of his death, we shall also be one by the resemblance of his resurrection," Rom. 6th.

To express to us that this sacred union contains many ties of love, our Lord Jesus Christ is represented as our Brother, our Father and our Bridegroom. Therefore the Apostle tells us that he thinks it no disgrace to own us for his brethren, in saying, Heb. 1st, "I will declare thy name to my brethren," and also when he informs us, Rom. 8th, "That God hath predestined us to be conformed to the image of his Son, that he might be the first-born among many brethren." And after his resurrection he speaks thus to Mary Magdalen, John 20th, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."

Therefore this glorious Redeemer, showing himself unto God with all the Elect, saying: "Behold, I and the children which thou hast given me," Heb. 2d. And by the mouth of Hosea, he speaks to his Church, and makes this promise to her, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies," Heb. 11th. Hence this Church is called the offspring of the Tomb in Revelation and the Canticles. The spiritual union between Christ and his Church is expressed by a continual allusion to a marriage; and because our meat and drink are turned into one body and substance, Jesus Christ assures us that he is the true bread which came down from Heaven, that gives life to the world, and whosoever shall eat of him shall live

forever. But among all the similitudes borrowed to represent our union with Christ by his Holy Spirit, there is none employed more frequently in Holy Scripture than that of the body, for there is none more proper for us. All the spirits that give life and motion proceed from the head, and as soon as the members are separated from it, they die; in like manner the spirit that quickens and makes us become new creatures, proceed from Christ. So that whosoever is separated from this head, falls into death and eternal destruction; and as there are many members, nevertheless they make up but one body, because they are all animated with the same spirit, and they are kept alive by the same head; so there are many members belonging to Christ's mystical body Some in combats yet upon earth, and others glorified in Heaven, nevertheless they make up but one mystical and spiritual body, for they are quickened by the same spirit, and receive all the celestial influences from the same head. St. Paul teaches us this doctrine in express terms, 1 Cor. 12th: "For as the body is one, and hath many members, and all the members of this one body being many, are one body; so also is Christ, for by one spirit are we all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. Finally, because the same spirit that is in our Lord, as in the head and fountain; and in the Church in general, as in the body, which is quickened and moved, is also in every particular member."

The holy Apostle is not satisfied to call this spiritual body of Christ and his Church, Christ; but he tells us, moreover, that whoever is united to him is made but one spirit with him. These and such like representations are but dark shadows and imperfect images of our union with Jesus Christ by his Holy Spirit. For the richest and most magnificent garment can never keep off from the body diseases, nor hinder the approaches of corruption that creeps upon it. There is no foundation ever so firm and well settled that can free the house built upon it from the ruins and breakers of time and weather. Although the sap mounts up from the root of the vine and runs into the twigs and branches, they wither at last and are cast into the fire; the rarest meats and the most delicious drinks can never make our bodies become immortal. Death snatches away the brother from the brother, and the father from the child, and the wife from her husband; the stroke of the sword can separate a body from the healthiest and strongest head, or without any such violence the head dies as well as the body. In short, the strictest unions of nature and art are dissolved by time, so that all

things under the sun are subject to vanity and inconstancy. But the spirit of our Lord Jesus is the principle of an eternal life, and the sun of an incomparable glory. Whosoever is united to him by this spirit, nothing can separate him from Christ—neither life nor death, nor hell, nor the world, nor things present nor things to come; therefore our blessed Saviour could find nothing here upon earth, nor amongst all the creatures, worthy and able to represent this perfect and inseparable union, he seeks an image of it beyond all natural beings, in the Holy Trinity, in that unchangeable union, which was, which is, and which shall ever be between him and God the Father, as we may see in his excellent prayer, John, 17th: "Father, I pray for them all which believe in me, that they all may be one, as thou, Father, art in me, and I in Thee; that they also may be one in us; that they may be one even as we are one." Let us, therefore, banish from our minds all fear, as believing souls; for all these three persons of the most wonderful Trinity are engaged for our salvation, to bring us to eternal happiness. The Father, by his infinite wisdom, hath found out a means to reconcile us to himself, to satisfy his offended justice, and declare the riches of his unparalleled mercies. The Son hath purchased for us this great salvation by suffering the shameful death of the cross, and by spilling his most precious blood for the forgiveness of our sins; and the Holy Spirit, by incorporating us into Jesus Christ, makes us partakers of the infinite merits of his sufferings. Rev. 3d: "That is the true hyssop that sprinkles the divine blood of the Lamb, without spot or blemish, to cleanse our souls. 'Tis He that gives us the white stone, where the new name of Elect and believer are written," Heb. 12, Rev. 2d: "Which none knows but he that hath it, he gives to eat of the hidden manna, and of the food of angels," John, 4th: "Which the world knoweth not." 'Tis instead of a precious ring or jewel, by which our Bridegroom promiseth and confirms to us his conjugal faith. 'Tis the seal of the living God, that seals to us the covenant of grace and the promises of glory and happiness made to us in the Gospel, as the Apostle himself tells us, Eph. 1st: "That now having believed the Gospel of our salvation, we have been sealed by the spirit of promise." Therefore he exhorts us, Eph. 4, "Not to grieve the Holy Spirit of God, by whom we have been sealed for the day of redemption." Finally, this is the spirit that witnesseth with our spirits, that we are the children of God. "If we be children, we are heirs, heirs of God and joint heirs with the Lord Jesus Christ." Rom. 8th.

The testimony he has given us that we are the children of God, is a real and effectual one, if I may so speak, for He regenerates us, and makes us become new creatures; He gives a more certain assurance of his adoption than if He did declare from Heaven, Thou art my children, and thy name is written in the Book of Life. As the seal imprints its image on the wax, so the spirit of the Lord Jesus imprints in our souls the image of holiness and divine virtues. Now, as the figure that remains upon the wax makes us judge, without dispute, what manner of seal made the impression, likewise when you find God's image printed in your hearts, acknowledge the finger of God and the virtues of His Holy Spirit to have been there. For none can have that blessed image but he must be the child of God. The Holy Spirit that gives it to our souls, kindles in us the blessed flames of holy love, and produceth in us tongues of fire; he makes us speak to God with boldness, as to our Father, and lift up our eyes to Heaven in joy and gladness, as to the place of our inheritance. But while we are on this earthly pilgrimage we walk by faith and not by sight, and while we are tossed to and fro upon this dangerous sea of the world, we have need of the anchor of our hope, and to expect with patience the fulfilling of that we hope for. But when we shall come to our heavenly country we shall have no need of a staff to walk with, nor of a shield to defend us, and quench the fiery darts of the devil, when we shall be secure in the haven of eternity, we shall have no occasion to make use of this anchor, for our hope shall be changed into a perfect fruition. When we are in Paradise we shall have no need of wings to carry us up to God, but only to fly about His throne as the seraphims. In short, we shall need no looking-glass to see the glory of God, for we shall behold him face to face. All that we believe at present without seeing, we will then see. But the spirit of our Lord Jesus, whom the world knoweth not, and cannot receive, is not given us for a time, but to dwell in us forever. As the humanity which the Lord took from us was never cut off, nor never will be, then the spirit which He hath given us shall never be taken from us. The humanity which our Saviour united in the person of the Divine Word has been glorified by the Divine union; but the spirit which He hath united to our spirits by the gracious union, is the foundation of glory, of eternal happiness and glorious immortality.

THOMAS C. MAUPIN.

OFFICERS AND MINISTERS

OF THE

Pacific Baptist Association.

O. denotes Ordained; L. denotes Licentiate.

Names.	P. O. Address.
Elder C. KING, O.	Santa Rosa
" J. T. BARNES, O.	Petaluma
" J. ROBERTS, O,	Santa Rosa
" J. B. SAXTON, O.	Healdsburg
" JOHN DRATT, O.	Santa Rosa
" WM. SKAGGS, O.	Healdsburg
" JAMES VAUGHN, O.	Healdsburg
" JAMES KEITH, O.	Healdsburg
" J. E. BARNES, O.	Grafton
" D. KING, O.	Putah
" G. C. TRIPP, O.	Putah
" J. D. GREGORY, O.	Solano
" W. M. WHITLOCK, O.	St. Helena
" J. T. ROBERTS, O.	St. Helena
" D. G. LOVEALL, O.	Ukiah
" J. D. BONNER, O.	Ukiah
" J. N. BURROWS, O.	Ukiah
" M. W. HOWARD, O.	Ukiah
" ORRIN WHITCOMB, O.	Little Lake
" J. SATTERFIELD, O.	Upper Lake
" L. D. JONES, O.	Capella
" H. GILBERT, O.	San Rafael
" A. GOULD, O.	Ureka
" C. W. REESE, O.	Loyalty
" B. FLORENCE, O.	Bodega
— ENGLAND, L.	Putah
P. B. SMITH, L.	Santa Rosa
W. C. CATTRON, L.	Santa Rosa
D. T. TAYLOR, L.	Healdsburg
G. W. BROWN, L.	Ukiah
S. W. HELM, L.	Santa Rosa
A. R. MEDBURY, L.	Petaluma
J. B. MORSE, L.	Ukiah

Names of Churches, Clerks and Delegates.

CHURCHES AND CLERKS.	DELEGATES. Those marked thus (*) not present.	Restored.	Baptized.	Received by letter and Relation.	Dismissed by Letter.	Excluded.	Dead.	Total.	Money for minutes
UNION. D. A. PORTER.	Elder C. King. Elder J. T. Barnes. W. C. Cattron. P. B. Smith. R. Crane. J. Crane. D. A. Porter. J. H. Holman.	1	2	..	4	..	1	78	
RUSSIAN RIVER.	Elder J. B. Saxton. S. W. Helm. E. Frisby. W. L. Jones. *E. S. Stockwell. W. Easley. C. Clark. G. W. Paddock.	..	7	2	21	..	1	69	$7 00
VACA VALLEY. T. S. BAILEY.	Elder D. King. Elder G. C. Tripp. Elder J. D. Gregory. *Dea. E. H. McCune. Dea. T. S. Bailey. H. Reddick. J. B. Fore. *P. Barnett.	1	1	..	1	..	1	79	5 00
SALEM. G. TUCKER.	*W. H. Moor. J. M. Houston. *W. Crawford. J. T. McClintock. G. Tucker.	..	2	1	..	..	1	20	3 50
CLEAR LAKE. A. MCLEAN.	Elder J. Satterfield. *G. Davis. *A. McLean. C. C. Rice. *J. M. Price. *William Way.	1	2	2	1	..	..	30	2 50
UKIAH. J. N. BURROWS.	Elder D. G. Loveall. Elder M. W. Howard. Elder J. N. Burrows. Thos. Gibson. P. P. Mankins. J. Todd.	3	1	2	.	..	..	52	3 00
GRAFTON.	Elder J. E. Barnes. *E. Knauer.	..	2	..	1	..	..	19	2 50

NAMES OF CHURCHES, CLERKS AND DELEGATES—CONTINUED.

CHURCHES AND CLERKS.	DELEGATES. Those marked thus (*) not present.	Restored.	Baptized.	Received by letter and Relation.	Dismissed by Letter.	Excluded.	Dead.	Total.	Money for minutes
PETALUMA. H. H. ATWATER.	A. R. Medbury ..... Elder J. Roberts .... Dea. L. Stearns..... J. Barry..... *H. H. Atwater ..... *G. Gregg..... *Dea. — Wade.....	11	19	19	..	..	2	43	
LITTLE LAKE. T. SAWYER.	*Eld. Orrin Whitcomb *Henry Whitcomb... *John Devine ..... *T. Sawyer ..... R. S. Arnett.....	4	9	2	..	..	..	21	
REDWOOD VALLEY. J. M. SMITH.	*Elder J. W. Bonner. Elder L. D. Jones ... *J. Adams ..... *J. M. Smith ..... *F. M. Hughes ..... *Sidney McGuire....	3	3	2	1	..	..	29	
WINDSOR.	Elder J. W. Sacry.....	..	..	..	..	..	..	..	
ST. HELENA.	Elder W. M. Whitlock..	..	..	..	..	..	..	..	

CONSTITUTION.

ARTICLE 1. This Association shall be called the PACIFIC BAPTIST ASSOCIATION.

ART. 2. It shall be composed of Churches known by the name of Missionary Baptists, whose faith and practice harmonize with that denomination.

ART. 3. Each Church shall be entitled to five Delegates, besides an additional Delegate for every twenty members.

ART. 4. The object of this Association shall be to promote piety, harmony and efficiency in the Churches. To devise such means as may appear most expedient, in conformity with Bible truth, for the advancement of our denominational interests, and to suggest and recommend to the Churches such means and modes of operation as may, from time to time appear best adapted to the general diffusion of the Gospel throughout the world.

ART. 5. The officers of this Association shall be a Moderator, Clerk, Treasurer and Corresponding Secretary.

ART. 6. The election of officers shall take place immediately after the admission of new Churches, and they shall be elected by a majority of ballot votes.

ART. 7. All officers shall continue in office until successors are appointed.

ART. 8. The Moderator shall preside at all the meetings of the body, and see that proper order and decorum are observed.

ART. 9 The Clerk shall keep a fair and impartial record of the transactions of each session of the body.

ART. 10. The Treasurer shall take charge of all moneys belonging to the Association, keep an accurate record of the same and the objects for which they are designed, pay them out at the order of the Association, and report the state of the Treasury before the close of each session.

ART. 11. The Corresponding Secretary shall serve as Associate Clerk during the session, take charge of all the records and papers of the body, and conduct its correspondence.

ART. 12. It shall be the duty of Churches composing this body, to send with their Delegates to each Annual meeting letters containing a history of their condition during the past year, embracing a statement of their additions and diminutions, their contributions to the various objects of benevolence, the present number of their communicants, and such other items as may be of general interest.

ART. 13. Each Church shall forward with its Delegates and letter, money for printing the Minutes.

ART. 14. Any Church desiring membership in this body, shall, on application, be examined in relation to its faith and practice, and if approved, the Moderator shall give to one of its Delegates the hand of fellowship.

ART. 15. Any Church in this Association wishing to withdraw for the purpose of uniting with another body of like faith, shall, on application, be honorably dismissed.

ART. 16. Any Church neglecting for two successive years to communicate with this body, shall have its name stricken from the minutes, unless two members shall request a delay, and agree to inquire into the state of said Church, and report at the next annual meeting.

ART. 17. While, as an associated body, we disclaim all right to interfere with the independence, the doctrine or the discipline of any Church, we, nevertheless, deem it our privilege to judge of the propriety of continuing in our connection, any Church which shall to us appear heterodox in principle or irregular in practice. Yet no such Church shall be liable to expulsion, until a written complaint against the same

shall have been made by two members of the body; and a report upon the subject shall be presented by a Committee appointed at a previous meeting.

ART. 18. At each annual meeting a Missionary Board, consisting of three brethren, to act in concert with the Moderator, Clerk, Treasurer and Corresponding Secretary of the Association, shall be appointed, whose duty it shall be to take charge of Missionary operations within the bounds of the Association, appoint Missionaries, designate to them their fields of labor, receive quarterly reports from the same, raise funds for their support, and report annually to the Association their doings.

ART. 19. This Association shall meet annually, on Saturday before the first Sunday in September, at 10 o'clock, A. M.

ART. 20. Before the close of each annual session, the Association shall appoint a place for its next regular meeting, and one or more brethren (with alternates) to preach on the occasion, and a writer of the Circular letter.

ART. 21. This Constitution may be amended by a vote of two-thirds of all the members present, at any annual meeting, provided notice shall have been given at a previous annual meeting.

STANDING RESOLUTIONS.

1st. That any member of this Association, who shall be present at the sitting of any other Association, having with him a copy of our latest Minutes, shall be the Delegate of this to such other Association.

2d. That all Reports of Committees adopted by this body shall be published with its Minutes, unless otherwise ordered.

RULES OF ORDER.

1st. At every meeting, business shall be opened and concluded by prayer, under the direction of the Moderator.

2d. Brethren who are invited to a seat with us shall be at liberty to participate in all discussions, but not to vote.

3d. No member of the Association shall absent himself without leave of the Moderator.

4th. No person shall speak more than twice on the same motion without leave of the Association.

5th. If, when a motion is made and seconded, any member shall oppose its discussion, the Moderator shall immediately put the question—"Shall this motion be discussed?" when, if negatived, the subject shall be dismissed.

6th. If any proposition or motion under discussion contains two or more points, it shall be divided at the request of any member, and the question taken on each separately,

7th. Motions made and lost shall not be entered on the Minutes unless so ordered at the time.

8th. Any motion shall be reduced to writing before it shall be discussed, if any member requests it.

9th. No person shall speak in debate without first rising from his seat, and addressing the Moderator; and during his remarks, he shall confine himself to the question before the body, and avoid unkind personalities.

10th. All Committees shall be nominated by the Association.

11th. That it shall be a standing rule of this body, that when a report is presented, if no objection is made, said report shall be considered as accepted.

12th. The Moderator shall have the right to appoint any member to perform the duties of the Chair, for a temporary season, when he may wish to speak or otherwise vacate his place.

13th. On the opening of business the second day, the roll of Delegates from the Churches shall be called, and the mark of absence attached to the names of those who have not arrived.

14th. Any member dissenting from a decision of the Chair, shall have the privilege of appeal to the house without debate.

15th. A motion for adjournment shall always be in order, but shall never be discussed.

ORDER OF BUSINESS.

I. Preaching of the Annual Sermon.

II. Reading of Letters from the Churches.

III. Enrolling of Delegates; the Moderator of the previous year, or in his absence, the preacher of the Annual Sermon presiding, until a new Moderator is chosen.

IV. Application and reception of Churches.

V. Choice of Officers.

VI. Invitation of Visiting Brethren, present, to a seat with us.

VII. Appointment of Committees.

1. On Devotional Exercises.
2. On Digest of Letters.
3. To audit the Treasurer's Account.
4. To propose a Place, Preachers and Writer of Circular Letter, for the next session of the Association.

VIII. Unfinished business of last year,

IX. Report of Committees—1st. On Place, etc., for the next Association. 2d. Other Committees.

OBITUARY NOTICES.

REV. A. S. BAILEY.

This once able servant of the Lord Jesus Christ, was gathered with the Fathers, on May 20th, 1865. He was a man of learning and energy during the years of his active life. The most of his labors in the ministry and in the school-room, were performed in the States of Georgia and Mississippi, where the news of his death will produce sadness in many a heart. Many monuments remain to the memory of Elder Bailey, amongst the principle of which are the souls of many made happy in the Saviour's love through his instrumentality, and the minds and intellects of many, by his well directed labors in the Schoolroom. Also, a well disciplined and affectionate family, attest the thoroughness with which he filled the office and relation of husband and father in the domestic circle.

But we, as a denomination of Ministers and members, have lost from our Association a strong defender of the faith, we regard ourselves, especially the young ministers, as having lost one who was able as well as apt to teach.

As an Association, we feel, that the absence of one by death, so much esteemed as was Elder Bailey, is deeply deplorable. But in this we are selfish; for why should we wish him back in the world of affliction. when he is enjoying the heritage of everlasting life. We, as a body, would respectfully tender our sincere condolence and sympathy to our beloved Sister, the widow, and to all the surviving members of the family.

ELDER L. CARPENTER.

This worthy and much beloved Brother died in Napa City, as we learn, some time in July, 1865. He was not exteusively known amongst us, but the more we knew him the better we loved him. We missed him when we met in the Association, and could only express

our sorrow that the Providence of God had been such as to take him from us.

We can only give an imperfect sketch, as we have not had opportunity to gather items of his life and labors. But we can earnestly sympathize with all his kindred and acquaintances in the loss of one so highly esteemed by us as an Association of Baptists.

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GENESIS TO REVELATION

BY JUDGE PARDEE A. LACY

WILL in my home of the spiritual and authorship of the books and many writings of the Bible. By Judge Pardee A. Lacy, of Alameda, California.

The consideration of the evidence bearing on this question will necessitate the frame of my discussion on this article.



Judge Pardee A. Lacy

However laborious the task, I intend to prove the entire story from Genesis to Revelation.

Faith as article Scripture itself, will, of all times, be considered as a textbook of reference in a conflict of the most vital interest not only to the Christian and Christianity, but to all scholars.

The evidence to be used herein will be largely drawn from what is known as the Higher Criticism which all know, or should know, is unquestioned from the most orthodox—our leading lights, the translators of the biblical writings, while the Higher Criticism goes to the very existence of these writings—to their authorship, dates when, and place where written. The Higher Criticism, as we know, took its rise with Ferdinand C. Baur, the founder, president and distinguished leader of the Tübingen School of Theology in Germany; he was born at Crawinkel, June 21, 1792. A more profound scholar Europe never had. When he published his criticisms on the books of the Bible the Christian world was thrown into uproar. The entire faculty of that school followed in the wake of their president. So thoroughly overturning

were the arguments and deductions of this great man that, say the late writers, the leading clergymen and scholars of, not only Germany, but of England and France, accepted, as true, his deductions (see Ency. Brit.). But it must not be understood that with the professors of that school, all of whom to start with, were Christians, the investigations stopped; for from that time to the present the Higher Criticism has, from time to time, had most valuable accessions to its ranks, never more numerous than now.

It is sometimes said by clergymen of limited knowledge, whose wishes control their thoughts, or who speak from the prompting of selfish motives, that the works of the Higher Critics are dying out. Never were men more mistaken, or wilfully in the wrong. It is because of the fact that the most of our authority comes from this source that I have thus spoken of the Higher Criticism.

In order to make the subject-matter of this article clearly understood, we must know something of the early Hebrews, their location and language; especially the language used in their scriptures. When and from whence the morn of Israel? As to this matter I can only say the birth of Israel is in doubt. This question, coupled with Moses and the Exodus, I treated to some extent in a former article in the August number (1899) of the Free Thought Magazine, to which reference is hereby made. For all purposes here, suffice it to say that from a very early date much of Syria and Padan Aram to the north and east, were inhabited by a class of people known as Semites; they existed in tribes and worshipped one *deus primus*—our great solar orb—under different names. Their language or dialect differed among the different tribes. Hebrew and Aramic were used by the early Hebrews, which, at a later date, became the written language of the Old Testament.

A brief statement of the source of the languages used by the Hebrews becomes a necessity as a foundation for a better understanding of what is to follow. We are told by numerous writers that the Hebrew language is traceable back to Arabia, where it was used in common by a people designated Shemites, speaking Shemitic. All nature to them was life; hence Felix Arabia; they had the past and future tenses—no present. masculine and feminine, but no neuter gender. Their written language was consonantal. But as no written language can be made manifest without vowels, the reader was left to supply them. The result was, that the meaning of the consonantal characters had to be orally taught and

committed to memory. In later times, with the Hebrews, this task was assumed by the Levitical priesthood, where a few of its more prominent leaders become the custodians of all of the Hebrew writings; consequently of nearly all knowledge among that people. By the use of this knowledge the Levitical priesthood controlled all of the Hebrew tribes; to hold this power they formed, or established, a political hierarchy, commenced to write up and make rules for the guidance and government, not only of themselves, but for all their people. These rules and laws, as with all other priests, as a matter of policy, came from the gods, i. e., in this case from Jehovah-Elohim; coming from on high, they were sacred; hence the sacred or inspired Hebrew Bible.

Just what spoken language was used by the Hebrews before the captivity is uncertain. In Padan Aram, Northern Syria and the high lands of Mesopotamia it was Aramaic. It necessarily follows that the Hebrew tribes, who lived in those lands, spoke Aramaic, while the tribes in Palestine used the dialect of Canaan, which differed little, if any, from that of Phoenicia, called Hebrew by the Israelites. This view of the matter is supported by the weight of authority. At an early date there seems to have been a blending of the Hebrew and Aramaic.

Many writers assert that the Hebrew Canaanite dialect ceased to be the common spoken language from the time of the captivity, 586 B. C. E., when the Chaldee Aramaic superseded it with the common people, while the Canaanite became the language of the learned. The earliest monumental Hebrew writings appearing on the coins of the Maccabees, 143 B. C. E., were, it is said, derived from the Phoenician alphabet.

The name, or word Hebrew, according to some writers, comes from Heber, eber, an adjective. The Septuagint renders it, Abraham the crosser, meaning emigrant. Origen says the word comes from crossing the river towards Canaan. After the blending of the northern and southern tribes, Aramaic gradually encroached on the Phoenician or Canaan dialect, finally superseding Hebrew as a spoken language, leaving Hebrew, as modified by that of Canaan, the sacred language of the priests. It is claimed that the Hebrew square characters come from the east, probably from Arabia; they were first found on the Moabite and Phoenician inscriptions about 900 B. C. E. In the old Semitic, and later with the Hebrews, the consonants alone were used, where Ihvh, or Ihyh, was used to represent Jehovah. The writers tell us, what we all know, that no language can be spoken or understood without the use of vowel sounds,

which did not exist in the early Hebrew. The most ancient Hebrew, as it appears on the Siloam inscriptions, agrees with the Moabite. As to the Massoretic system of points, their authors and times are unknown. The consonantal text extended to the early part of the second century Common Era, when a system was devised for the insertion of vowel points, mere dots, which had to be explained and taught to become useful; but as this opened the door to the Hebrews in general, it was begrudgingly and slowly given out; first a few points only, in time more, until the system was completed about 500 C. E. From this time back for about a thousand years, all of the Hebrew writings were purely consonantal, understood by only a few of the higher priesthood, who, in filling in the vowels made the Hebrew Bible to suit themselves.

The Rabbis in this case were no exception to the priesthood in all ages, whose selfish interest lies in keeping the great masses in ignorance.

I have deemed it necessary to say this much about the language, in order the better to understand the authenticity and times of the several Old Testament books.

Ezra.—As Ezra figures so extensively in the Hebrew books and other writings, we must know something of him, his time and place in history. This name comes from the Chaldee Ezer, or Esdrus. In Neh. 12: 12, the name is Ezariah. Ezra belongs to the time of the captivity, i. e., the exile from Jerusalem. During the reign of Jehoiakim, 586 B. C. E., it is said Nebuchadnezzar captured Jerusalem, and carried off to Babylon its priests and other leaders. Twenty years thereafter, the Jews having revolted, the city was besieged a second time, captured, totally destroyed, and all its people carried into captivity. But what about Nebuchadnezzar? We now have it from the highest authority, Prof. Delitzsch, the German Assyriologist, that Nebuchadnezzar was none other than a Babylonian myth. After a captivity of seventy years from the first siege, by some one; fifty from the second and final destruction, Cyrus, being on the throne, issued an edict, permitting such of the Jews, who so desired, to return to Jerusalem. From the destruction of Jerusalem, 586 B. C. E., to Ezra's return from Babylon, 457, we have 129 years, showing that Ezra was born in Babylon probably about the middle of the period of the exile, so he could have known nothing of the Jewish archives at Jerusalem, among which all of the Hebrew writings were kept. At the second siege, 566 B. C. E., all of these writings were burned with the destruction of the city.

Starting at this date, 566 B. C. E., we find the Hebrews possessed no writings, or, if any, we have no evidence of it. Whether they had any writings before this time we do not know, although Mr. Renan and some others assert that the Hebrew scribes commenced to write up the history of that people as early as the time of Solomon and David, some 800 years B. C. E.; but as no such writings have come down to our time, all is mere guesswork, for Mr. Renan and others who make these assertions rest their pretended knowledge on the biblical text, as we now have it, which being written by persons unknown, hundreds of years after the time of the alleged events recited therein, is unhistorical under all rules adopted by the civilized world for the ascertainment of truth. If Solomon and David lived and the Hebrew tribes were consolidated under their reign, according to tradition, accurate details are never preserved by such evidence, so the numerous exploits of those men, which first existed only in oral tradition, finally finding their way into the Old Testament, must be regarded as non-historical. From all the evidence we have on the subject, it may be safely said the world possesses no Hebrew writings made before the Babylonian captivity, 586 B. C. E. All the Hebrew writings now extant have been made since 586 B. C. E. By reading the Old Testament we know that the Hebrews pretend to carry history back some six thousand years, to, as they say, the creation of the world. Even discarding such absurd claims, and allowing that people to go back to the time of the alleged Moses, some 1,320 years B. C. E., we shall find their claims equally unsupported by history.

The biblical story of the creation of the world, of Adam and Eve, etc., of the flood and many other things, we now know, from the unearthed Babylonian writings, to have been taken from old Chaldean legends. The story of Moses and the Exodus, which has so long been looked on by Hebrews and Christians as of divine origin, has no foundation in fact whatever. The most advanced thinkers and scholars of to-day, including many rabbis, unhesitatingly assert that Moses was a myth, the Exodus a romance.

Let us now return to Ezra and see what the writers have to say of him. All agree that the first known of him was at Babylon during the reign of Artaxerxes. The probabilities are that he was born at Babylon, otherwise the fifty or seventy years of captivity would make him too old a man for active work on his return to Jerusalem. In any event, whether born there or taken there when young, he could have no knowledge of

the contents of the writings destroyed at Jerusalem. All he learned concerning the Jews and their supposed early writings, could only have come from oral tradition through his people at Babylon. So it may here be said that all of the biblical, or other writings ascribed to Ezra, are non-historical, resting on mere hearsay, except such as were made concerning current events at the time of writing. During the first hundred years after the edict of Cyrus, the lowest of the low, attended by some Levite priests, slowly wended their way back to Jerusalem. It is said Ezra returned 457, and Nehemiah 445 B. C. E. In 444 Ezra and Nehemiah collected, at the ruins of Jerusalem, such of their people as could be gathered up, and read to them the so-called laws of Moses, if not the whole of the Pentateuch, as it then existed. These are the documents which, it is believed, Ezra and his scribes wrote at Babylon. If we regard the book of Esdrus 2: 14, as authority, "that Ezra himself, aided by five other persons, wrote these books in the space of forty days," we shall have settled the authorship of the five books ascribed to Moses, who, it is claimed, took his people out of Egypt about 1320 B. C. E. Ezra is also made to say that the ancient sacred writings of the Hebrews were all destroyed by fire at the time the city was laid waste.

After Ezra had read his Babylonian writings to his people, and annulled their marriages with foreign tribes, nothing more was heard of him for thirteen years. It was, probably, during this interval, say the writers, that he arranged in one collection, the greater part of the Old Testament writings. The books of the Pentateuch, say the writers, were first written, part in Hebrew and part in Aramaic (see commentaries of Bertheu, Kiel, et al.). The traditional history of Ezra leaves him in doubt. It is also claimed that Ezra introduced the present square characters, and, with the aid of others, made the Messorah, a work explaining the letters, words and vowel-points of the Hebrew text of the Bible; but we are told that the vowel-points were slowly added long after Ezra's time.

The Old Testament text, as before stated, was originally consonantal, which could not be read without supplying vowel sounds. The correct reading of the text rested on oral tradition handed down in the schools. Neither Jerome nor the Talmud (middle 5th century C. E.), knew of any signs for the vowels. The consonantal text was fixed at the end of the second century C. E. The marks for the vowels and other signs, i. e.,

the Massoretic or vocalized and punctuated Hebrew text, as now printed, dates from the sixth century C. E.

Such is the confusion that some writers attribute the authorship of the books of Chronicles, of Ezra, Nehemiah, Esther, Ezekiel, Daniel and the twelve prophets to Ezra; some others all the 119 Psalms (see Cyclo, of Bib, and Ecc. L.); while some others include the entire Old Testament (See Irenaues, Clement, Alexander, Augustine, Jerome, De Wette, et al.). If these critics are correct in their conclusions, then Ezra is the sole author of the Old Testament Bible. But this must be understood to apply only to the original text, a mere digest, or blocking out of the work, which was materially modified, altered, and thoroughly changed from time to time thereafter by others.

Many later writers characterize these statements as mere guesswork. This is too rash a statement, for to reach conclusions after weighing the evidence is not guesswork. The writings which the more conservative critics ascribe to Ezra cover a period of seventy-nine years, from the reign of Cyrus to the eighth year of Artaxerxes. As to the books of Chronicles, of Ezra and Nehemiah, all the critics agree that they are of a composite character, in which Ezra may have had a leading hand as compiler or redactor (see Smith's Dic. of the Bible, Dr. Davidson's Cyclo. of Bible Lit., et al.). It may here be said, once for all, that the writings of the Old Testament, when first presented to the world, were one continuous narrative; an unbroken, heterogeneous mass of disjointed, incongruous materials, treating on divergent subjects in a hodge-podge manner. This heterogene, from time to time, underwent prodigious siftings, where the homogeneous matters were grouped under appropriate headings, by editors, or, more properly speaking, redactors. But, with all the amending, the original matter was too much confused to admit of being harmonized. Later these writings were cut up into books, chapters and verses. Hence the Old Testament, as a whole, is unintelligible; nor are the chapters, considered separately, much better. It will readily be seen that the names of purported authors could not have been ascribed to the books until the division into books, which was at a late period.

So far, in order to lay a proper foundation, I have been forced to consider numerous preliminary matters in a disjointed way. Now I proceed and take up the Old Testament books in their order, one by one, except as to the Pentateuch, which, as a whole, is ascribed to Moses. Even as to this, special attention must be given to Genesis and Exodus.

THE THORA, OR PENTATEUCH.

In speaking of the Pentateuch, the Higher Criticism tells us that when first read or proclaimed by Ezra to his people, it was not divided into books. The books and their titles were of dates, taken from the most prominent words used, and so we have Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These books ascribed to Moses, who, it is claimed, lived about a thousand years before the captivity, bear on their face, or, as the critics say, internally present the most indubitable proof that no part of them antedates the captivity (586 to 536 B. C. E.). These books dealing largely with the legends, Kings and people of Babylon, show, most clearly, that their birthplace was Babylon. That many things were added and new books written during the thirteen years of Ezra's silence at Jerusalem, and for a long time thereafter, is clearly proven. Those who assert that Ezra wrote the whole or a major portion of the Old Testament, mean that he blocked it out—created the skeleton, on which, in after years, editors and revisors added the flesh. The division into verses was made not earlier than the ninth century C. E., nor was this division recognized by the church until adopted by Dominican Pagninus in 1528. The canon which popular belief assigned to Ezra and the Synagogue, was formed by slow degrees, not completed until the second century C. E., during which time revisions went on. The division into three parts, the Law, the Prophets, and the Writings, is quite ancient, but the final order or arrangement of the sacred books did not exist until the fifth century C. E. (see Cyclo. of Bib. and Ecc. Lit.), As before hinted, a little special attention to the books of Genesis and Exodus is here demanded.

Genesis.—Prof. Astruck, a Belgian physician, was the first to call public attention to the fact that this book was not the work of one man, as the two stories of creation, the Elohistic and Jehovistic, show two distinct accounts, essentially different. The style of the book is so heterogeneous that Stahelin, De Wette, Ewald, Von Bohlen, Knobel, Dilitzsch, et al. say there were at least two original documents which were combined by a later writer, and that the contents were largely drawn from Egypt and Chaldea; that the Elohistic is the oldest; that the later writer of the Jehovistic account instead of blending the two, give a digest of each, to which he added his own views. Volke, Von Bohlen and many others assert that the whole contents of Genesis is unhistorical, partly mythical.

Exodus.—Every historical statement in this book, say the authorities, has been called in question. De Wette calls the story of Moses' birth a

myth, and likens it to that of Romulus and Cyrus (more of this anon). By the weight of authority, to-day, the stories of Moses and the Exodus have been completely overthrown. As these stories were first told nearly a thousand years after the events related therein, they could not under any rules of evidence be accepted as history. As to the miracles related, it is enough to say no miracle can, in the very nature of things, become the subject of history. That the greatest thinkers and scholars at this time have given up these stories, we have their living statements to that effect. (See Rabbi Solomon Schindler's "Dissolving Views in the History of Judaism," published as Boston in 1888, wherein he tells his people that they must give up the story of Moses and the Exodus as non-historical.) Having disposed of the Pentateuch, I now take up the other Old Testament books in the order in which they appear in the Bible.

Joshua.—Joshua as a man, having been appended to the end of the story of Exodus, which having failed to prove up its claims, the question naturally arises, what about the Appendix? As to the authorship of the book of Joshua, there are a great variety of opinions. Some say the book is a collection of fragments from different hands, put together at different times, and the whole revised and enlarged by a later writer. Some make the number of sources ten, others five. (See Ewald's "Gesch der Israel.") Some others say three. Some of the critics say the first part is by one author, the second part by numerous writers. (See De Wette, Havernick, Konig, Kiel; also Davidson's Introd. to the O. T.) The date of the composition of this book is believed to have been long after the death of Joshua. Some of the critics say, after the captivity (538 B. C. E.). This would make Joshua the writer of the book more than 800 years after his death. As dead men seldom write books, this would seem to let Joshua out as its author. The style of the book, say the critics, differs in different parts so much as to preclude the possibility of its being the work of one writer; besides, Joshua is the third person, the one spoken of, all through the book.

Judges.—This book in all its translations bears the name Judges. The book of Ruth was originally a part of Judges. About the middle of the fifth century C. E. it was placed in the Hebrew copies of the Bible, immediately after the song of Solomon. There were thirteen Judges, most of them of the northern kingdom. The book relates principally to the wars of deliverance. Jehovah is not at all times with his people. The priests consult him by Urim and Thummim, i. e., by four rows of pre-

cious stones worn in the breastplate of the priest, which stones, by their different colors, indicate the will of Jehovah, or, as some explain it, the Urim and Thummim were two small oracular images placed in the folds of the priest's breastplate, where they uttered oracles in a low tone of voice. As to the authorship of the book, the critics tell us that parts of it were taken from ancient records and genealogies, other parts from oral tradition. From ancient documents and oral tradition were copied the song Jotham and the first part of Samson's triumphal poems. The only guide to the time when the book was written is the expression, "Unto this day," which is frequently found in it. Ewald thinks the first part of the book was taken from a larger work, by Ezra. Many late critics say the author of the first sixteen chapters did not write the appendix. Some make Ezra its author. Ewald says the dialect is that of the north of Palestine. That the book was not written by its purported authors all agree.

Samson.—Said to have been born B. C. E. 1200. This name is derived from Shemish or Shimshon, the sun—the powerful luminary. The book of Samson occupies a late place in the series of the book of Judges. The Greek translations represent an older pronunciation than that of the present Hebrew text, "Judge Israel twenty years." The numerous exploits of Samson, says Goldziher (Hebrew Mythology, 1877), represent elements of solar mlythology which may have come into the story from popular legends. Tradition makes him a popular hero, who, on several occasions, wrought havoc among the Philistines. His exploits run on a parallel with many Grecian and other myths. His strength with that of the sun-god Hercules; the combat with the Nemean lion; his carrying off the gates of Gaza, and his carrying away the Creton bull; the cutting of his hair by Delilah to the overthrow of Hercules through Omphale and to King Nisus of Magara, who lost his kingdom with the loss of his hair. (See Cyclopedia of McClintock & Strong; also Bauer's Hebrew Myths.) That Samson was a pure myth is the opinion of the ablest writers.

Ruth.—In the canon, this book comes between the book of Judges and Samuel; the early Jews made it a part of the book of Judges; its date and authorship are unknown. Tradition assigns its authorship to Samuel, says the Talmud. All agree that it was written long after the events narrated therein. Bertholdt says its history is mere fiction. (See numerous commentaries.)

Samuel.—The last under the title of the Judges, and the first of the line of prophets. The American translator of De Wette's Introduction

to the Old Testament says: "Samuel, the priest, was only a mythical character." Nothing, it is said, is known of such a man's birth or place; his biography is all in the third person. Several of the Old Testament books were by the Jews ascribed to Samuel, such as the Judges, Ruth, and the two books of Samuel. The Sumaritans regarded him as a magician and an infidel. (See Holtinger's His. Arent.) Origen, as quoted by Eusebius, says the two first books, as we now have them, were originally but one. As the death of Samuel is recorded in the 25th chapter of the first book, and the history continues after his death to the reign of David, some forty-five years, it can hardly be supposed that he could be its author. It is said the external evidence carries the book to the age of the Ptolmies. There were thirteen Kings in this line, running from the death of Alexander, 332 B. C. E., to the Roman conquest, 31 C. E. As the phrase, "unto this day," is often used in the book to devote the continuance of events down to the Ptolmies, it is deemed proof that the book was written during that period. Rev. John McClintock says the book is generally attributed to some unknown editor, who compiled it from older documents. Abarbanel and Grotius ascribe it to Jeremiah, Ezra or Isaiah.

Kings.—Books I and II were, say the critics, originally only one book in the Jewish scriptures, called in the Vulgate, the third and fourth. (See Origen, Eusebus, Jerome and Josephus.) Ewald says the books of Judges, Ruth, first and second Samuel, and first and second Kings, were originally the book of Kings all in one. As to time: The phrases found in this book, or these books, "In these days there was no King in Israel. * * * It came to pass in these days when there was no King," and in Ruth, "Now it came to pass in the days when the Judges ruled," show that the work was written in the time when there were Kings in Israel. Numerous other such sentences are found in this book. Some of the critics say Judges, Samuel and Kings were originally one book. Joshua is also included, according to some others. The books of Kings cover the period from Solomon to the revolt of Rehoboam, and follow the feuds of the several tribes down to the alleged conquest by Nebuchadnezzar, who, according to the statement of Prof. Delitzsch, in a recent lecture before the royal family of Germany, was a Babylonian myth. De Wette, in his Eindeit, says, "The apparent design of these books concerning the theocratic element, portrays their mythical character;" he further says, the language of these books make them older than Chronicles; that all of them are as late or later than the captivity, and compiled still later. Cle-

ment ascribes the authorship of these books to Ezra. While Grotius says, the Talmud tradition and the general opinion points out Jeremiah as the author, because of the general style of the language, which in places is almost identical with that of Jeremiah.

Chronicles, First and Second Book.—Jerome tells us that in the original Hebrew, these books were but one. They purport to give the history of David, of Solomon, the early account of Judah and Israel; the sacred history of the Jews from their reign to the end of the captivity. This book is, in substance, the same as Ezra and Esther, which were written after the captivity. At which time the pure Hebrew language had been lost, as appears by the character of the orthography and language, both of which are Aramaic in complexion, and agree with the writings after the exile. The book was revised and compiled still later. Spernoza, Gromberg and De Wette assign the date of the book to the time of the Maccabees. Ewald says this and the book of Ezra were originally but one, and by one author; the mode of expression in both being the same. Some others say the source of these books is unknown, but the discrepancies and contradictions show them to be of a composite nature.

Ezra, The Books of.—Of these books, one is said to be apocryphal. The books were not written contemporaneousiy with the events narrated therein, as the writer was familiar with Esther and Daniel. Treating them as one production. Some say it was written in Egypt; others say the book is the work of more than one man; that the legends of Zerubbabel were copied into the first book from other writings. The expression, "She is the strength, kingdom and power forever," being borrowed, went into the Lord's Prayer, where it reads, "Thine is the kingdom and the power and the glory forever." St. Jerome tells his people that this book of Ezra is a dream of the third century. According to some of the critics, the book of Ezra is the only book in the Old Testament which was not written by Ezra, for they claim that he wrote all of the other Old Testament books, i. e., he blocked out in a crude form all of the original writings, which, thereafter, constituted the foundation on which the Old Testament was finally built. But we must understand that the several books of the Old Testament, as we now have them, were the work of many centuries of sifting, remodeling, adding to, extracting from, and otherwise adapting them to the requirements of the times. This system of amendments was carried to such an extent, according to our best writers, as to leave little of the original matter intact.

Nehemiah.—Called the latest of the historical books, which purports to bring Jewish history down to the time of Alexander (about 350 B. C. E.). Eichhorn says this book originally formed a part of the book of Ezra; that it is a compilation from other sources; that ch. 8, 9 and 10 differ in style from other parts of the book. Nehemiah in the book, is the third person, the one spoken of, not the speaker. Jerome calls it the second book of Ezra.

Esther.—The reputed author of the book which bears her name was an inmate of the harem of the Persian monarch, where she first took the name of Esther. As to the book, Baxter, in his "Saints' Rest," says the Jews used to throw this book on the ground, because the name of God was not in it. Du Pin says the book was written after the reign of Artaxerxes. That the book was not written by its purported author we have the assertions of Selmer, Oeder, Carrodi, Augusti, Bertholdt and De Wette. The two last say it is a work of fiction; that it is wholly unhistorical; mere legend and romance, say most of the critics. Augustine ascribes the book to Ezra; Eusebius to a later writer. The Talmud says it was written by some of the members of the Great Synagogue, who, also, wrote Ezekiel and the twelve prophets. Reasons have been given to show it to have been written by Mordecai and revised by Ezra. De Wette and Bleck say it bears evidence of having been written in the time of the Maccabees.

Job.—Some call this book historical, others that it is an imaginary narrative, intended to teach a moral lesson representing patience; that the book follows so closely the eastern style, that there is little doubt that it was copied from some Arabian author. The Talmud maintains that it is fiction, intended to teach some moral lesson. Bar Nachman calls the work a parable, and says Job never existed. Levi Ben-Gershon treats it as pure philosophy. Ewald says it is an invention of history, without any foundation in fact. Some of the critics say the writer was an Arab; others that he was an Israelite. Hitzig and Hirzel call him an Egyptian. Most critics agree that its contents differ too much to be the work of one man, but that the differences may be ascribed to the compiler.

Psalms.—While it is claimed that this work is by David, Jerome, holding the opinion followed by modern critics, says the titles and contents of Psalms most clearly show that they were composed at different and remote periods by several poets. As some of these psalms contain Caldaisms, it is said they are of late date, after the captivity, i. e., after 586

B. C. E., some 300 years after the death of David. As dead men are not usually psalmists, this would seem to let David out. Eleven of these psalms have been ascribed to the sons of Korah, not that these man wrote them, but because the authorship was unknown. Ten of them are ascribed to Moses, by the Talmudist. Myths, like dead men, are not psalmists, so Moses must be released. Many critics contend that most of these songs belong to the Maccabaen period. (See De Wette, Longert, Olshausen, et al.)

Proverbs, Thirty-one Chapters.—This book bears evidence, say the writers, of having been taken from earlier writings. The text, now in use, differs essentially from the ancient versions. Ewald says, the germs of Proverbs were taken from popular sayings, and fashioned by later hands to meet more advanced thought; that the Proverbs ascribed to Solomon are of a composite character, which is shown in the diversity of their style, and the original has been much modified in successive redactions. Those who claim for the book, say if Solomon was not the author, some later writer followed his style. Some of the chapters were compiled, at least, four centuries after Solomon's time. Ewald assigns a much later date for them. Davidson and Bertholdt say the general tone is not that of a King, but of a priest. As to the three-fold supplement, nothing is known as to its time. Hitzeg, Bunsen and Bertheau say it came from Arabia.

Ecclesiastics.—The fourth of the poetical books attributed to Solomon. The Hebrew name of this book is Koheleth, the name of an office, personified and ascribed to Solomon. But the Talmudic writers say Hezekiah or Isaiah wrote it. Jahn, Ewald, De Wette and among orthodox writers, Unbreit, Gerlach, Stuart, Keil, deny that Solomon was the author; they say it is full of Babylonian expressions, which could only have been used during or after the captivity.

Solomon (1013 to 973).—If I mistake not, the purported history of Solomon is confined to eleven chapters, I. Kings and IX. of Chronicles. These writings come from earlier works. Ewald assigns different parts of this book to different writers and at late periods, which, according to all rules of evidence by the civilized world for the ascertainment of truth, makes the book nonhistorical. And I may here say, once for all, that this rule applies to all of the books of the Old Testament, except such parts thereof as were written contemporaneously with the occurrence of the events narrated therein.

Isaiah.—Hebrew Yeshayah, meaning saved by Jehovah. It is said: Little is known of his early life, although he seems to have written up the history of some of his people, and stands at the head of the prophets. His book of prophecies places him in the reign of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah, 758 to 711 B. C. E. Standlin, Jahn, Bertholdt, Jesenius, et al. assign him to a later time, to the reign of Manasseh, the fourteenth King of Judah, 697 to 645 B. C. E. Isaiah's Book of Prophecies consists, says Spinoza, of a collection of poems from numerous sources. All of the critics who attack the authorship of Isaiah agree that the book is a gleaning of prophecies collected after the Babylonian captivity. (See Cyclo. Bib. Theo. and Ecc. Let.). If the Hebrews saved no writings when Jerusalem was burned, which seems to be the case, than these gleanings came from oral tradition. Isaiah's popularity was the inducement for the ascription of his name to this collection of prophecies, say the critics, the authors of which no one knows. Isaiah, while he probably wrote some of these poems, had been dead some 200 years, when these prophecies were put into the book ascribed to him, according to the statements of numerous critics. The general rule of ascribing to the books the names of popular men, long after their deaths, applies not alone to the Old Testament books, but to the New Testament books as well. The genuineness of almost every part of this book of Isaiah has been attacked by Doderlein, Eichhorn, Justi, Paulus, Rosenmuller, Baur, Bertholdt, De Wette, Gesenius, Hitzig, Ewald, Umbreit, et al. The friends of the book tell us that all the critics have left of Isaiah is chs. 17, 20, 28, 31 and 33; all else is spurius.

Jeremiah.—The name of eight or nine different men among the Hebrews of his time, said to have lived about 628 B. C. E. It is claimed that Jeremiah was in prison, when Nebuchadnezzar laid siege to Jerusalem, on account of his predictions of the fall of that city, and his advice to his people not to resist the invasion of the Babylonian monarch. That Jerusalem was destroyed about 586 B. C. E. by some Babylonian King, seems to be well-authenticated by civil history. But if Nebuchadnezzar was a Babylonian myth, as stated by Prof. Delitzsch, then the Bible account is not sustained in this respect. The book of Jeremiah has been disputed by Mooers, De Wette, Hitzig, et al. While these critics think Isaiah probably wrote some of the prophecies which went into the book of Jeremiah, they deny that Jeremiah was the author of the book which bears his name. The last chapter of Jeremiah, which brings history down to a period

after the death of its purported author, shows that he could not have been its writer (see Hevernick & Einlerlung). The contradictions and disorders in the book, the Hebrew and Greek versions widely differing, furnish evidence nearly conclusive against its ascribed authorship. The Lamentations of Jeremiah are believed to be the work of a priest who accompanied Zerubbabel from Babylon to Jerusalem.

Daniel.—Jerome says Daniel was taken from Jerusalem, when a boy, in the fourth year of Johoiakim, 606 B. C. E., where he received the name Belteshazzar. Ezekil called Daniel a pattern of righteousness. Hitzig says the Daniel of Ezekiel is purely a mythical character, borrowed by the author of the book to suit his designs. The book of Daniel is divided into two parts, historical and prophetic; the language is partly Chaldee and partly Hebrew. Eichborn and Bertholdt agree that the book has more than one author. Porphyry (third century C. E.), says Daniel did not write the book; that its author was a Palestinian Jew in the time of Antiochus Epephanes. In this, Porphyry has the support of Collins and Semler of Germany. Michaelis and Eichhorn dispute the authorship of the first six chapters, while the learned Swiss Carrodi questions the genuineness of the whole book. Bleek, Bertholdt, Lucke, Bonn and De Wette hold the same opinion and assign it to fable.

Hosea.—The authorship of this book is much disputed. De Wette, Mourer and Hitzig deny the genuineness of the superscription, and, with Rosenmuller and Jahn say it was added by a later hand. The friends of the book say its prophetic word extended from 782 to 725 B. C. E. As we have no Hebrew writings earlier than the captivity, these prophecies could only have been preserved in oral tradition, which precludes the possibility of their accuracy. Bertholdt, Eichhorn, De Wette, Stuck, Maurer and Hitzig divide the book into several parts, assigning each part to a separate period, consequently to several authors.

Joel.—His time is in doubt. Some critics assign him to the time of Joash, Hezekiah or Josiah. Some place him at the Babylonian captivity; others still later.

Amos.—Little is said of this man. It is expressly stated, Amos 1 : 1, that he prophesied in the days of Uzziah and Jeroboam. In this statement Amos is the third person, the one spoken of; hence not the writer.

Obadiah.—The fourth of the minor prophets. Nothing is known of this man, except what appears in the short prophecy which bears his name. As the book speaks of the capture of Jerusalem and the captivity,

it is said he must have lived subsequent to these events. Eichhorn, Credner, Rosenmuller, De Wette, et al. maintain that the contents of the book were borrowed from Jeremiah. Bertholdt (Einl 4: 1627) says no prophet of that name ever lived. Schnusser, Eichhorn, Schultz, Rosenmuller and Maurer assert that Jeremiah's prophecy is an altered form of Obediah's. Ewald says the book of Obediah was taken, in whole, from an earlier work. The similarity between this book and that of Joel is so perfect that some critics say both drew from the same source.

Jonah.—Hebrew Yonah, meaning a dove. Most of the critics agree that the book is an allegory. Bertholdt, Rosenmuller, Gesenius, Winer, et al. say it was intended as a parody on the fables of Aaron, the Dolphin and the wild adventures of Hercules. Von Baur says the book is a compound of Jewish popular traditions and the Babylonian myth representing the sea monster Oannes. To the same effect, see, also, Gerenius Fredricksen and Delitsch. These legendary parables were prevalent among all the oriental peoples which are given at great length by Prof. Stowe, in Bibleothica Sacra. Grim and some others who dislike to give up the entire story, call it a dream of Jonah. Hermon von der Hardt calls the book an historical allegory descriptive of the fate of Monasseh, and Josiah his grandson, Kings of Judah, Tarshesh, representing the kingdom of Lydia; the ship, the Jewish republic, whose captain was Zadok the high priest; the whale which swallowed Jonah when in the sea was a ship with a large fish at its figure-head. De Wette and Knobel think Jonah a real person; that the book was made for didactic purposes—for perpetuating legendary stories which had gathered around him. Bunsen thinks the whole story was made up out of a shipwreck, where Jonah, being saved, gave thanks to Jehovah, while Krahmer and Jonas think Jonah did prophesy against Nineveh; that the prophecy having failed, he was made the hero of the story. It is said the general opinion of to-day, with the school of divines, is, that it has no historical basis. This is the opinion of Ewald and Bleek. Selmer says the book is the grotesque coinage of Hebrew imagination. Michaelis, Herder, Sandlin, Eichhorn, Augusti, Pareau and Hitzig conclude the work was written by some pious Hebrew as a rebuke of his people for not being as good as the pagans around them. All agree that Jonah, if such a man lived, did not write the book. Hitzig says the book was written in Egypt in the fourth century B. C. E. Hufeld, Jahn and Koster maintain that the book was written after the captivity.

Micah.—A prophet of Judah. Claimed to have lived about 782 B. C. E. As to the authorship of the book, Ewald maintains that the two last chapters are the work of different authors.

Nahum.—The seventh of the minor prophets. His origin and the time and place of his writings are unknown; but the genuineness of his prophecy has been questioned by numerous critics.

Habbakkuk.—The eighth in the line of the twelve prophets. Of this man's birth, place and life, there are only apocryphal and conflicting accounts. It is reported in the history of Bel and the Dragon, that he fed Daniel when in the den of lions. Eusebius believed this legend. Rabinical tradition assigns Daniel to the time of the reign of Manasseh. The authorities greatly differ on this matter; the most of them place him at the captivity. Delitzsch, in a most exhaustive treatise, fixes 630 to 629 B. C. E. as the time of his prophecy. While the critics do not attack the authorship of the book, they give no credence to its legends.

Zephaniah.—Ninth book of the minor prophets. Nothing seems to be known of this man outside of his book. He seems to have lived about 620 B. C. E., and prophesied during the reign of Josiah. Jahn and Eichhorn say this poet borrowed largely from earlier prophets, especially from Isaiah.

Haggai.—One of the minor prophets; was one of those who returned from exile. His propheey of the famine as a punishment of Israel was made after the events occurred. The weakness and absurdity of the prophet's writings have been severely criticized by Hitzig and Ewald.

Zachariah.—A prophet. Originally there were two books, one bearing the name of the son of Iddo, the other the son of Berechiah. It is said a later scribe united the books into one, and made such changes as he deemed suited to the occasion.

Malachi.—The thirty-fifth and last of the Old Testament books. As to this book I find no comments.

OLD TESTAMENT TEXT.

A few words as to the original writing is here called for. The text of the Old Testament, as beforesaid, was originally consonantal, which could not be read except by a few Levite priests, without supplying vowel sounds. The correct reading of the text rested on tradition handed down in the Rabinical schools. Neither Jerome nor the Talmud knew of any signs for vowels as late as the middle of the fifth century, Common Era. Even the consonantal text was not fixed until the end of the second cen-

tury C. E. The dots or marks for vowels and other signs, which were added to make up the Massaretic or vocalized and punctuated Hebrew text, as now printed, were not completed until the sixth century C. E.

CONCLUSION AS TO THE OLD TESTAMENT BOOKS.

From the foregoing we learn that not one of the Old Testament books was written by the party whose name is ascribed thereto as author, unless Malachi and Haggai be an exception. Nor is the time when, or place where written known. Chronology was little known and less observed among the Hebrews, for all their early sacred, and even other writings, contained neither the name of the writer, time when, nor place where written. The nonauthenticity of these books having been clearly shown, what is the result? Any book, paper or other document not written in whole by the purported author, is a forgery. (See Bouvier's Law Dictionary; also Webster, Worcester, et al.) The poems ascribed by Chatterton to Rowley; he not writing them; were held to be forgeries (Worcester). The Old Testament books come within this definition.

EZRA THE SOURCE OF THE OLD TESTAMENT BOOKS.

A careful review of the foregoing authorities, while not conclusive, seems to warrant the belief that Ezra, during the Babylonian captivity, wrote, in a crude form, the Pentateuch, the five books ascribed to Moses. These were the books, or writings, which he read to his people on his return from Babylon, 444 B. C. E. Following this event, Ezra, say the critics, was lost sight of for thirteen years; during which time, it is believed by several of the writers, that he, in a crude form, wrote all, or the most of the Old Testament. After this, as all the critics maintain, these writings went through the hands of numerous editors, redactors and compilers, who cut out, added to, altered, amended, sifted out and put in order the material out of which, at later dates, the Hebrew Bible was made and cut up into books, chapters and verses. In these numerous revisions each editor or redactor wove into the original his traditions, notions and ideas. This state of things continued down to our era, and so radical were the mutations that only a skeleton of the original was left. The ascriptions to the several books could not have been made until the writings were divided into books. These books, as we have learned, were so often merged, and separated, i. e., added to and taken from, that if names were attached to the books as first divided, on such theory new names had to be added or subtracted from the authorship to fit each change. When these so-called authors of the several books had

their names ascribed to them, and by whom, is unknown, except as to the Pentateuch, where, it is more than probable, that Ezra at the time of writing it, affixed the name of Moses thereto. But to the discredit of Ezra, we now know Moses was a myth. (See Dissolving Views in the History of Judaism, by Rabbi Solomon Schindler, of Boston; also my article on the Origin of the Hebrews in the August number (1899) of the Free Thought Magazine.) Since the days of most of these critics, we have had the cuniform writings of Chaldeo-Babylonia, from which most of the stories told in the so-called five books of Moses were taken in whole or part. The creation and flood stories belong to this category; also the Decalogue, the Ten Commandments, which are but an abbreviation of the old Babylonian system of laws. (See Prof. Derlitzsch's recent lecture before the German Emperor; also George Smith's "Assyrian Discoveries and His Chaldean Genesis," and numerous other writers.)

Having concluded the examination of the criticisms and other writings bearing on the authorship, times when and places where the Old Testament books were written, I now proceed to an examination of the authorities touching the authorship, times when and places where the New Testament books and other New Testament writings were made.

NEW TESTAMENT WRITINGS.

As preliminary to the exploration of the New Testament writings, a few explanatory words will be first in order. The four Gospels first appear on the list. As so much has been said by Christians about these gospels having been written in the first century, and by writers about their appearance early in the second century, we should know something about what gospels these Christians and other writers refer to. With the early Christians, every piece of good tidings, whether oral or in writing, concerning the new religion, was called a gospel. Whether any of these, oral or written glad tiding-gospels, were in circulation during the first century we do not know, for not a single piece of writing of any kind, of the first century, concerning the Christian sect, has come down to our time. I say this most emphatically, notwithstanding the numerous assertions to the contrary. Such assertions are mainly due to ignorance on the subject; but not a few of them are wilful attempts to pervert the truth, made generally by clergymen whose pecuniary interests dominate their integrity. So we have no writings of the first century touching the new religion. That there were numerous oral and written glad tidings—gospels of the second century—we have ample proof. In fact, the Roman

world was flooded with them; everywhere the Christians were listening to stories concerning the new sect, and reporting to the priesthood what they heard said about it. These stories, most of them oral, were reduced to writing by different priests, and called by them gospels. It was the gospels which were used and quoted by some of the early church Fathers, whose sayings have come down to us, which are being used by designing men, as proof of the existence of our four gospels as early as the last half of the first and the first half of the second century. Even the gospels which the church Fathers refer to as of the last half of the second century were not our present ones. Before these, the Eastern church, the African church and the Western church, each had a collection of these glad tiding-gospels. Some spurious, some genuine, all mixed in one confused mass. These three collections, we know, from the best evidence before us, did not agree, nor could an argument have been expected under such circumstances. These were the gospels which the early Fathers and later writers, and some of the critics, refer to. The gospels, as we now have them, were not put into their present condition until consolidated by the second council of Nice, which convened 325 and finally adjourned 381 C. E. This was the famous council presided over by the Emperor Constantine, who, with Eusebius, were the only men in that body of any ability; all others, say even Christian writers, were ignoramuses. It was this council which fixed the status of Christ and settled the writings of the New Testament; but notwithstanding this, numerous changes were made in these writings down to the fifteenth century. I have deemed this much necessary in order to lay a foundation for a better understanding of what the critics have to say as to the time of our four gospels, Matthew, Mark, Luke and John. The generally accepted belief, created by the clergy, is that these gospels were written by their purported authors, and written in the first century.

Matthew.—Signifying gift of Jehovah, whose real name, says Eusebius, was Judas, often identified with Levi (see Michaelis, De Wette, Sieffert, Ewald, et al), who maintain that the name, Matthew, was substituted by a Greek editor for Levi. Strauss, followed by many others, calls the gospel of Matthew an unapostolic composition, originating, probably, at the end of the first century. Some consider it the work of an Aramaen Matthew. Many others assert that it was made at a later time. The gospel in no way designates the date of its composition, nor could it, for its composition was of slow growth from oral tradition and earlier

writings. Schleiermacher (Stud U Krit) says this gospel was made up of a collection of discourses for a basis, to which modifications and interpolations were made resulting in the present gospel. This view has been accepted and maintained by Lachmann, Meyer, De Wette, Credner, Wiesler, Cruisius, Ewald, Renan, et al. Disputed by a few only. This gospel, as we now have it, says Ewald, is an Aramaic collection of sayings of the narrative of Mark. During the second century numerous gospels, of every conceivable kind, were afloat. Prof. Norton, following Schleiermacher, Stevens and Paulus, says, at least, the two first chapters are spurious. The church fathers never heard of this gospel, even in a crude form, until the end of the second century (Clement, 189; Tertullian, born 160; Origen, born 185).

Mark.—John was his Jewish name. Mark was adopted later. Papias, Irenaeus, Tertullian and Jerome say Mark was an interpreter of Peter, to translate the Aramaic into Greek; while Lange, Meyer, et al. assert that Mark wrote a gospel of his own from what he remembered of Peter's preaching. Schleiermacher et al. call this gospel spurious. Some of the critics say Mark is an abbreviation of Matthew and Luke, while Weisse, Wilke, Ewald, Hitzig et. al. assert that Mark is the oldest, and that the other two were taken from him. All of the critics agree that the four gospels rest on oral tradition and a few scraps of writing. Molinus says various New Testament books have been attributed to Mark. The weight of authorities put Mark at the end of the second century, if not later. Tradition gives two distinct accounts of the origin of Mark's gospel, one by Augustine, that Mark followed and abridged Matthew; the other by Jerome, that Mark wrote at the dictation of Peter. Baur and his school maintain that the third gospel is a conciliatory combine of Matthew and Mark, in which Ebionism and Paulinism were left out. Tradition ascribes the time of Mark, in a crude form, to a period after 70 C. E., and that ch. 16: 9-20 were added at a later date. Rues says original Mark consisted of only 1: 21, 6: 48, 7: 27, and 8: 37; that all else has been added and the original changed throughout.

Luke.—Nothing known of him, except from the Acts of the Apostles and from Paul. As both of these have been found to be spurious, Luke is left out in the cold. Some time in the second century Luke, for the first time, appears in the Muratorian canon as the author of this gospel, i. e., a rough draft of the gospel. Since then tradition names him as the author, not only of this book, but of the Acts of the Apostles. As

to the time and place of his birth and death all is silence. Semler, Hilgenfeld, Ritschl, Baur and Schleiermacher, dispute the authenticity of Luke's gospel as we now have it. They say the three first gospels were not ascribed to their pretended authors until the end of the second century: that they have since then been revised and greatly enlarged. This agrees with what I said at the commencement, that they were simply floating gospels, in a crude form, nameless and dateless. They had no paternity, no time, no definite source; wayward bastards, made up from oral tradition, and scraps of writings, all from unknown times and of unknown authorship. They floated, as orphans, over the Roman world until maturity, when they were ascribed to their present nominal authors, which, I here assert, was not until some time during the session of the second Council of Nice, which convened 325 C. E.; while some critics, all differing, fix dates from the end of the second century on, I insist that the evidence does not give these four gospels authors until so given by this Nicene Council. The four gospels, as we now have them, except some amendments, were the result of a compromise between the Eastern, the African and the Western churches at this council. Before then, each of the three divisions had its own gospels and knew none others (see numerous authorities). It was at this council that the three churches, each with its own gospel, and other smaller churches with their gospels, agreed to, and did, by a majority vote, settle on what writings should go into the canon as our present four gospels. Until then how could they have been ascribed to any one? It was this council which made our New Testament, and made it by a majority vote, and this was the council which, the writers tell us, was, with the exception of Constantine and Eusebius, made up a lot of ignorant bishops, with little capacity to do anything, and this is the council which was almost constantly involved in quarrels, which at times reached such a stage of violence that the emperor was compelled to force adjournment. In short, the whole of Christianity was created in this council, less some subsequent amendments. Tertullion, Irenaeus, Origen, Eusebius, Jerome, et al., charged that Paul was the author of all the original gospel manuscripts. Baur says Luke was revised, altered and generally amended, by a later editor, to harmonize the Jewish and Pauline factions.

John.—Nothing whatever is claimed to be known of John except what appears in the New Testament. Strauss, Weisse, Baur, Higenfeld, Halle, Zeller, Kostlin and a host of others dispute the authenticity of

John. Even its stanchest friends among the critics admit numerous interpolations and additions, calling most of the book legendary. The three original gospels were first known as East, South, West Records. The fourth was added, says one of the church fathers, because there were four quarters of the earth. These gospels, say some of the critics, were first mentioned by Theophilus (180 C. E.), but he mentioned no authors; they had none at that time. Jerome says Theophilus arranged the four records into one work. Of course these Records, as they were called, had, at that time (180 C. E.), no authors ascribed to them. So as late as 180 the four gospels were merged into one, and that one without an author. Tatian, who died about 170, compiled, say the critics, what he called a diatessaron, i. e., a continuous narrative arranged from the first four books of the New Testament the gospels. This continuous narrative is, in all probability, the work which Theophilus, ten years after the death of Tatian, arranged into the one book. Thus it will be seen, that as late as 180 our four gospels were but one book, and that book without an author. And, as I before said, these books remained fatherless until given Pators by the Nicine Council, 325 to 381. Eichhorn thinks there must have been one original gospel from which the four were taken. This view supports what the writers say was done by Tatian and Theophilus. Bishop March, partly agreeing with Eichhorn, says there must have been a Greek translation of the Aramaen gospels, with many alterations and additions. As these gospels purport to be a biography of the life of Christ, their subject has most assuredly had a rough and precarious voyage. So far these gospels have been treated separately. Now for a few remarks as to them collectively. Baur tells us that, at least, three of the gospels were written, in a crude form, from tradition, in the latter part of he second century; that the gospel of John was written after that time, and that all four were from time to time thereafter modified. This opinion has been accepted not only by the ecclesiastical scholars of Germany, but of England as well (Encyclo. Brit.). Wescott says the four gospels owe their origin mostly to tradition; that the earliest account of the fourth gospel is legendary; that in it there seems a joint authorship or it was written by an amenuensis. Marcion, a reformed Christian of the second century, charged the fathers of the church with all kinds of fraud in forging gospels. Strauss says by a comparison of the gospels none of them seem to be genuine. It will be remembered that I have heretofore said the New Testament books were finally settled in the second Council of

Nice. Mosheim, an impartial ecclesiastical historian, says, "The disputes carried on in this and other councils show the greatest ignorance and utter confusion of ideas; the will of the council was determined by a majority vote, to secure which all manner of intrigue and impositions were resorted to, including bribery and violence, and it was deemed an act of virtue to deceive and lie in the interest of the church." Sabinus, Bishop of Heraclea, in speaking of this council, says, "Excepting Constantine and Eusebius, this council was made up of a lot of illiterate creatures, understanding nothing." Papium, in his Synodicon to the Council, says all of the books referred to the council for determination, were put under the communion-table, when the council asked God to take out the inspired ones and put them on the table, and that it happened accordingly. The proceedings of this long council were so disgraceful that, by order of the Emperor, all of the records of their proceedings were burned. Dr. Harnack, in the second edition of his criticisms, says all the so-called utterances of Christ were borrowed. About the middle of the third century, one Ammanius of Alexandria, say the critics, taking Matthew as a basis, commenced to adjust the other three to it. Baur says the epistles of the Colossians and the Philippians, as well as the Acts of the Apostles, are spurious. He further says, before our gospels there existed a primary cycle of evangelical traditions known by different names, as the gospel of the Hebrews, of St. Peter, of the Ebiotites, of the Egyptians; all of which are spurious; that no list of New Testament books was made until 360 C. E. This was pending the session of the second Council of Nice, when, as aforesaid, the New Testament books were all made, listed and given authors. Encyclo. Brit. says: "The four gospels remain in a shadow; they took their present form only by degrees; they are the deposits of Christian tradition handed down, first of all, in an oral form before being committed to writing in such a form as we now have them; and this is now an accepted conclusion of every historical school of theologians in England, no less than in Germany, and is largely the result of the Tubingen investigations." Where, O where, are the Christian writings of the first century? John Tindal says: "We have the canon of scriptures already arranged for us; but to sift and settle these writings from the mass of spurious documents afloat was a work of vast labor. The age was rife with forgeries, good men lent themselves to these pious frauds. * * * There were gospels and counter gospels, epistles and counter epistles, some frivolous, some dull, some speculative and roman-

tic. * * * When arguments or proofs were needed by either side a document was discovered to meet the case, and, on which the name of an apostle was boldly ascribed; * * * there was no lack of manufactured testimony."

From what has hereinbefore been said, we learn how the church came into being. To some extent I have been explicit; possibly tedious, as to the authorship and time of the gospels; because of the general belief created by the living clergy, and many writers, that these gospels were written by their purported authors, and written in the apostolic age. Some others not wishing to falsify history to so great an extent, only assert that the gospels had their roots or germs in the apostolic age. It is possible that such men as the four evangelists may have lived near the close of the first or the early part of the second century; that being men of some note among the early Christians, their names, after they were dead, were used to give age and credit to the gospels. In this the church fathers but followed in the footsteps of the Hebrews, who used the names of dead men of fame, as authors of their various Old Testament books.

Acts of the Apostles.—The title of this book would indicate that the apostles wrote it. The Acts, originally, were extremely numerous; many of them have been lost; many others have come down to us in fragmentary forms; the most of these fragments were held to be apocryphal; a few of these found their way into the canon. These now constitute our book of Acts. These canonical Acts have been questioned, doubted and pronounced spurious. The church fathers being unable to learn anything as to the twelve so-called apostles, selected twelve names and fixed the times of their several births to correspond with the time of the twelve signs of the Zodiac. These astronomical signs left no writings, so early tradition named Luke as the author of the Acts. Baur says the Acts was written, not as history, but for the purpose of healing the quarrels between the Petrine and Jewish Christians. The writer in Encyclo. Brit. says the Acts is found in two manuscripts of the fourth century. The Codex Sinaiticus and Vaticanus in one monuscript of the fifth century. The Codex Alexandrinus in two manuscripts of the sixth century. The Codex Bezor and Landionus belong to the ninth century. These manuscripts differ widely. The Codex Bezor is full of interpolations. It was from these dissimilar manuscripts, largely from the Codex Bezor, all from oral tradition, that the Acts was made. Scrivner, after full research, concludes that the Codex Bezor was taken from an original of the third century. If

the original did not exist until the third century, our Acts must have been still later. The church fathers generally attributed the authorship to Luke, and it is said this has generally been accepted. This would put Luke no earlier than the third century. Some of the critics say the Acts is the work of more than one writer. The Tubingen school, relying on the internal evidence, fix the date of the rough draft of the Acts in the second century. Prof. Baur, as I have before said, says the book of Acts is spurious.

Paul.—It is claimed by churchmen that Paul was born 1 C. E.; that his labors run over a period from 36 to 66. This is a strong position to assume in the face of evidence which calls the man's very existence in question. The more intelligent of the clergy know full well, notwithstanding their statements to the contrary, that no writings of the first century, concerning Christianity, have come down to our time, unless they can fix Paul and his alleged epistles to have been of the first century. The only evidence we have of the existence of this man, is contained in the Acts of the Apostles and in the fourteen epistles ascribed to Paul himself. As the Acts have been proven to have been written some time during the second, third or fourth century, how could Paul, if of the first century, be known to the writer of the Acts of the second, third or fourth century? If Paul was a real being he must have lived some time during the second or third century, which would discredit his alleged exploits of the first century. This is not all, for the Acts have been found to be spurious, thus leaving Paul to rest on himself. Paul is called up to prove the genuineness of the epistles ascribed to him, and his epistles are invoked to prove the existence of the man Paul. This kind of proof won't do; it has never been allowed of any one. No proof, no Paul. More of this anon. Now as to the epistles of Paul, fourteen in all. The Tubingen school long ago pronounced ten of the fourteen epistles of Paul to be spurious. Ferdinand C. Baur, its president, admitted but four of these epistles to be genuine, Galatians, I. and II Corinthians, and Romans, nor did he feel sure of these; the others were rejected on internal evidence. Since Baur's time there has arisen a new school of critics, who, while following Baur to a certain extent, adopted a new system of their own. These more modern critics declare the whole fourteen epistles of Paul to be spurious (see Universal Cyclo. 9: 171. Also Davidson's Introduction to the N. T., I. Edn., 1848). At the head of this school of critics stands Rudolf Steck, a Swiss professor, who maintains that the spirit of all these epistles belongs to the

post apostolic age. The standard treatise of this modern criticism is, "Der Galater brief nach Seiner Echtheit intersucht" (The examinations of the Galater letter as t oits genuineness, Berlin, 1888). The writer in Universal Cyclo., George B. Stevens, says the opinions of Steck are shared more or less by Dutch theologians, as Loman, Von Monen, Von Loon and Volter, who have written extensive treatises on this matter.

Peter.—Simon, or Simon Peter, or Symeon, or Cephas, or Kepha, are different names applied to the founder of the dynasty of the long line of popes. Matthew, Mark and Luke differ as to his nativity, and the accounts of his discipleship are no more certain. Peter, Paul and Simon Magus are so inextricably mixed up that some of the critics believe them to be legendary characters. Tradition traces Peter and Paul to Antioch, where a quarrel takes place between them; no more is heard of Peter for over a hundred years, when Clement barely alludes to a Peter, claimed to be the Apostle. The Jewish and Gentile factions of the second century constructed a romantic legend making Peter a hero, and Paul, as Simon Magus, a false prophet (Cyclo Brit.). Epistles of Peter. As to the first epistle, Cludius and Eichhorn say if Peter is the author, Mark is the actual writer. De Wette thinks the author a follower of Paul. Schwegler says this epistle belongs to a later period. The genuineness of the second epistle has long been disputed, it is said to closely resemble Jude, and that both were borrowed from Zendavesta (see Herder and Hasse). Bertholdt says the second chapter is spurious. Ullman says both the second and third chapters are post apostolic and spurious. Lange says the second chapter and the two last verses of the first chapter, and the first ten verses of the third chapter are spurious. Renan says nearly all is spurious. Mayerhoff says the second epistle was written by a Jewish Christian of Alexandria about the middle of the second century. Huther agrees on this date. Schwegler assigns it to the end of the second century, and says it was written to conciliate Paul and Peter, which would put both these men at the end of the second century. Eusebius tells us (in his time about 340 C. E.), the first epistle was reported genuine, and the second spurious. Hermas, the author of the Shepherd, and Papius and Polycarp (150 C. E.), were among the first to note the first epistle. Baur, Schwegley, Keim, Hilgenfeld, and a host of others, say the second epistle was written about 112 C. E., in the reign of Trajan, and taken from Pauline writings verse for verse to some extent. Origen says it was doubtful whether Peter was the author of it. The genuineness of both epistles has

been denied by Holtzman et al. The writer in Encyclo. Brit. says the evidence in favor of the second gospel is singularly weak, and there are no traces of it earlier than the third century. Eusebius and Jerome place it among the disputed books, and this is now, says a late writer, the generally accepted opinion. If the gospel of Peter is spurious, as generally conceded, what becomes of Peter? Spurious, too.

John.—Three epistles are ascribed to John. While tradition gives an earlier date, those who reject tradition assert that John belonged to the latter part of the second century. Origen says John left a second and third epistle, which some did not think genuine; they remained in doubt during the fourth century, but were generally received in the fifth. St. Chrysostom declared them spurious. Jerome (391 to 345) says the epistles were denied to the apostle John, and assigned to John the presbyter. The friends of these epistles admit that the external evidence as to their genuineness is weak. Baur, followed by his school, fixes the date of this book—these so-called epistles—about 160 to 170, and says it was written by a Gentile Christian. Pfleiderer and Keim carry it back to 130 or 140. The internal evidence, says a writer, claims an Alexandrian Jew as its author, and this, says another, is generally conceded. The name of John is not associated with this gospel until the last quarter of the second century. The recital, "exhorted by his fellow disciples and bishops, he wrote down everything in his own name, while all should certify it," as given in the Muratorian canon, has been pronounced legendary. The list of critics on this book is a long one. The weight of opinion being against the book's genuineness. See Hingenfeld, Keim, Hanson, Davidson, and a host of others.)

Revelation.—In the oldest extant manuscript, the title of this book is Apocalypse. Tradition identifies John of the fourth gospel with it, who was called Theologos, because of his doctrine of the Logos. Eusebius, the father of ecclesiastical history, treated this book as spurious. It is not in the Syriac, Memphitic, or Thebiac versions of the Scriptures, nor in the lists of Cyril of Jerusalem, Gregory, Nazionzen, or Chrysostom, nor in the canon of Laodicea. Not being known to any of these sources, it must have been of later date and so spurious. On its face John claims to have written it. This claim is unsupported by any proof whatever. It was placed in the canon by its friends under the pretense that the author was the son of Zebedee. Eusebius, following Dionysis, assigns it to John the Presbyter. As to its time, there is a wide difference of opinion. Lu-

ther refused to accept this book as apostolic or prophetic. During the sixteenth and seventeenth centuries it was generally held to be spurious. Carlstadt, Flacius, et al. refused to give it credit. Zwingli (1528) refused to recognize it as authority. Selmer, one of the ablest writers (1760) denied its apostolic authorship, which, De Wette and Ewald say, this is the settled opinion. The book has been declared to be the work of more than one writer. Vishon (1886) claimed that the foundation was Jewish, translated and changed by a Christian redactor, and then placed in the canon. Pfleiderer, Weyland, Schan and Sabatier pronounced it a mixture of Jewish and Christian elements by more than one writer. Dionysis of Alexandria (240) the most influential bishop of his time, quoted by Eusebius, says: "Some writers before his time repudiated Revelation as a forgery by Cernithus. Carries, the Roman presbyter, made the same statement. This was Luther's opinion. Luck, one of the most learned of the modern critics on this book, stands with the most eminent scholars of Germany in denying that John of the apostolic age was the author of the book of Revelation. (See Cyclo. of Bib. and Ecc. Lit.) Marcion, the head of a large Christian sect, rejected this and all other New Testament writings, except those ascribed to Paul. The Alogi, a Christian sect (180), pronounced Revelation a forgery by Cerinthus. Dionysis says the style and language of Revelation is not that of the apostle, but of an Asiatic John.

CONCLUSION.

If the reader has carefully perused this article and weighed its numerous authorities, he will, in all probability, have learned that of the Old Testament books, there are but two which have been saved from the wreck of ascribed time and authorship; nor does the matter stop here, for not one of the New Testament books, epistles or letters have been able to stand the test of criticism which has so copiously been showered on them. Not one of them has come down from the so-called apostolic age; not a scrap of writing of that time concerning the Christians has reached our time; nor can the reader name a single true author of any one of these books, epistles or letters; not one of all these writings, as we now have them antedates the fourth century, common era; all rest on oral tradition and earlier writings, the authors of which are unknown; their growth, like the books of the Old Testament, was slow; first, the buds, then a long season before the mature fruit. The earliest traces we have of any of these New Testament writings do not go back of the last half of the second century, when they existed only in a crude form, thereafter sifted,

altered, amended and otherwise revised from time to time until the fourth century, when the second Council of Nice put them in order, gave them their present authors, fixed its stamp on the several books, epistles and letters. In short, the entire New Testament is the child of that council, in which but two men, Constantine and Eusebius, possessed any ability. (See the statements of Sabinus, Bishop of Heraclea.) Let us call up Carlyle and listen to his monition: "Without lamp or authentic finger-post, is the course of pious genius toward the eternal kingdom grown. No fixed highway more; the old spiritual highway and recognized paths to the eternal, now all torn up and flung in heaps, submerged in unutterable boiling mud. Oceans of hypocrisy and unbelievability; speedy end to superstition, a gentle one if you can contrive it, but an end. What can it profit any mortal to adopt locutions and imaginations which do not correspond to fact, which no sane mortal can deliberately adopt as true; and which the most orthodox of mortals can, after closing his mind to reason, persuade himself to guess that he believes."

..Statements of Truth..



SUNDAY SCHOOL



HOME OF TRUTH

No ..... Street

SACRAMENTO, CALIFORNIA

Statements of Truth

1. What is God?
   God is the All-Good.
2. What is the All-Good?
   The All-Good is Life, Love, Truth, Mind, Spirit, Health and Strength.
3. Where is God?
   God is here, there and everywhere.
4. Who am I?
   I am the child of God; I am the idea of God; I am the image and likeness of God.
5. Who created me?
   God.
6. What am I created for?
   I am created to manifest the All-Good.
7. What must I then manifest?
   I must manifest Life, Love, Truth, Health and Strength.
8. What is my work?
   My work is to do the Will of God.
9. Where do I live?
   I live in God.
10. What is the creation of God?
    The Christ in me is the creation of God.
11. What is the Christ?
    The Christ is the Son God. Christ is the True Spiritual Self.
12. Was Jesus the only Christ?
    No, the Christ is in each one of us.
13. Was the Christ crucified?
    No, Jesus the flesh, was.
14. What does crucifying mean?
    Crucifying means putting away the old self.
    Ye have put off the old man with his deeds and have put on the new man which is renewed in knowledge after the image of Him that created him." Col. 3:9-10
15. What is repentance?
    Repentance is changing the mind.
16. How do I change my mind?
    I change from believing in evil to believing in what is true and good.
17. What is forgiveness?
    Forgiveness is giving good for evil, and giving truth for error.
18. What is Salvation?
    Salvation is being saved, made free.
20. What am I saved from?
    I am saved from sickness and from sin; from pain and death, misery, want and every evil.

21. What is it that saves me?
The truth saves me. *"Ye shall know the truth and the truth shall make you free."* John 8:32
22. What is heaven?
Heaven is a state of perfect happiness.
23. Where is heaven?
Heaven is here. *"The Kingdom of God is within you."* Luke 17:21.
24. Must I die to go to heaven?
No, dying is no part of my life, and I am in heaven now.
25. What is the first commandment?
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." Mark 12:30.
26. Is there any other commandments?
There is another which is realy just the same. *"Thou shalt love thy neighbor as thyself."* Mark 12:31.
27. Why is it just the same?
It is just the same, because it is God in my neighbor that I love; for there is no one else to love, since God is All there really is.
28. What is consecration?
Consecration is giving myself to God. It is God who wills and works through me to will and to do whatever ought to be done by me.
29. How do I give my hands and feet to God?
By doing good and loving deeds.
30. How do I give my lips to to God?
I give my lips to God by speaking only pure and kind words.
31. How do I give my heart and mind to God?
By thinking and wishing true and loving thoughts for all.
"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19:14.

PRAYER

God is my help in every need.
God does my every hunger feed.
God walks beside me, guides my way,
Through every moment of this day.
I now am wise, I now am true,
Patient, kind and loving, too;
All things I am, can do and be,
Through Christ the truth, that is in me.
God is my health, I can't be sick.
God is my strength, unfailing quick;
God is my all, I know no fear,
Since God and Love and Truth are here.

BENEDICTION

The Lord blesses and keeps us, and makes us realize that in the Divine Mind we are never separted from one another.

The Inquisition

An Essay

Explaining Pope Benedict's Christmas Application

Author: Rev. Joseph C. Sasia, S. J.

San Francisco, Ca.
Catholic Truth Society
1914

THE INQUISITION

AN ESSAY

Extracted from Devivier's Christian Apologetics

Edited by REV. JOSEPH C. SASIA, S. J.

SAN FRANCISCO, CAL.
CATHOLIC TRUTH SOCIETY
1904

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CATHOLIC TRUTH SOCIETY
1904

Nihil obstat.

P. W. RIORDAN,
Archbishop of San Francisco, Cal.

November 25, 1904.

Introductory Remarks

One of the chief functions of the Catholic press in our days is to meet and refute misrepresentations of things Catholic. As experience teaches, nearly all the prejudices against Rome, its religion and institutions arise from misunderstanding them; sometimes through ignorance, and sometimes through motives as dishonorable as they are groundless. If Catholicity, its history, its teachings and its methods were what they are frequently asserted to be by the enemies of the Church, our separated Christian brethren would be entirely justified in their hostility. It would then be not only their right, but also their duty to do everything in their power to counteract the baneful influence of such an institution. But, as it has been shown hundreds of times, it is not the religion, the doctrines, discipline and institutions of the Catholic Church, that our adversaries persist in denouncing and reprobating, but their own misconception of them founded upon ignorance, bigotry and deep-seated prejudice. Protestant preachers are usually the greatest sinners in this respect, and who, last of all, should dare palliate their wrong under the extenuating plea of ignorance. That some people should deem it fitting for Catholics to sit silent under unwarranted attacks upon their religion rather than put up a proper defense, is something beyond our comprehension. We much prefer the line of conduct pointed out by the late Pontiff, Leo XIII, who earnestly exhorts both the clergy and the cultured members of the laity to employ, in the defense of Catholic truth, the very weapon that our enemies are using in the spread of error with a zeal worthy of a better cause, viz., the power of the press, whose pages may be made to reach millions of readers desirous to know the truth. It is precisely for this reason that we have decided to republish, with several additions, our article on the Inquisition, which is found in Vol. II, page

584, of our edition of Devivier's "Christian Apologetics," printed in San Jose, Cal., July, 1903. The immediate reason or occasion that determined us to reproduce that special article, the Inquisition, is briefly this. We received from the editors of the "Outlook," a weekly New York magazine, a circular soliciting our subscription to their recent publication, in twenty-five volumes, of the "Historians' History of the World," and some friends kindly lent us, for examination, a specimen volume, which the same editors had sent to them along with a similar circular. Interested as we are in historical studies, we hastened to peruse the contents of the specimen volume (Vol. X), and cherished the hope that this new work might be a valuable acquisition to our library. But we were sadly disappointed. Instead of finding in that compilation a fair, impartial, truthful exposition of historical facts, we met with statements and appreciations as malignant and perverse as they are unfounded and untrue. This charge is fully justified by what we read in a long appendix to the tenth volume on the Inquisition (pages 562-598). To say nothing of the objectionable engraving, an historical falsehood of the blackest type, the quotation from Limborch, heading that chapter, bristles with the most atrocious calumnies, and is a fit preliminary to the mendacious treatment that follows. One quotation, out of many that might be adduced, will suffice. On page 572 they write as follows: "Better, said the Inquisitorial Judges, that a hundred innocent persons should be cut off and go to paradise, than let one heretic escape." An entirely opposite principle governed the proceedings of the Inquisition, and it was enunciated by the Roman Pontiffs in the following terms diametrically contrary to the maxim expressed above. "It is better that crime should occasionally go unpunished than that even one innocent man should be chastized as guilty." In the words of the Roman poet. "Ex uno disce omnes." From this specimen of wilfull misrepresentation the reader may easily judge of the character of the whole work.

That the editors are in a great measure influenced by anti-Catholic prejudice may be easily inferred from the whole tenor of that chapter on the Inquisition, which is in fact as virulent a libel upon the Church of Rome as we have ever chanced to read. It is put as an appendix that should bear the title, "In cauda venenum" (there is poison in the tail end).

We might multiply quotations and criticisms on this subject indefinitely, but the sample given will amply suffice to prove our contention, namely, that the treatment of the subject of the Inquisition in Vol. X of the "Historians' History," compiled and published under the auspices of the editors of the "Outlook," furnishes an additional fresh proof of the saying of the distinguished statesman and writer, Count Joseph De Maistre, that "English history during the last three hundred years has been a persistent conspiracy against Catholic truth." Readers anxious to learn the truth on this much debated and often misrepresented subject of the Inquisition, and willing to hear the other side of the question—audire alteram partem—will find it clearly and honestly stated in the following pages published by the courtesy of the Catholic Truth Society of this city.

In keeping with the critical spirit of our age we made it a point to cite carefully and exactly all our authorities, so as to facilitate the researches of the scholar who might feel inclined to verify our quotations.

REV. JOSEPH C. SASIA, S. J.

St. Ignatius College, San Francisco, Cal.,
November, 1904.

THE INQUISITION

1. The enemies of the Catholic Church are in the habit of casting up against her the word Inquisition as if it were a condemnation without appeal.

All fair-minded men will agree that this subject must be approached with the eye of calm reason, and not of passionate prejudice; and that history, not party spirit, must sit in judgment upon it. It is painful for all lovers of honor and truth to witness the floods of calumnies, misrepresentations, exaggerations and falsehoods pervading in great measure the literature of the Inquisition; but it is still more painful to see held accountable for all real and imaginary evils of that tribunal, the very personages who constantly fought against its abuses, the Popes of Rome.

It is well to remark at the outset that, except in the case of a few people, of slight education at the best, who permit themselves to be taken unawares and led away, the hatred of the Inquisition is confounded with hatred of the Church.

We know from their literary works, novels, plays, journals, etc., the tactics of the enemies of that institution. Their aim is to strike at the imagination, and excite the feelings by a moving picture or by a skilful and dramatic arrangement of incidents. These writers are careful not to inform their readers that the use of the torture and other severe penalties, resorted to at the time of the Inquisition, entirely opposed as those means are to modern customs, was in full conformity with the penal code of past centuries, and habitually used by all the tribunals of those times in all countries. In the eyes of these writers, the moment blood is shed or fire lit, the cause is judged and the tribunal is held to be in the wrong. They do not reason, they declaim; they do not try to convince their readers, but only seek to arouse their indignation. It is plain that honest men do not act in this way.

It is not thus that history should be written. It should have no other aim than that of telling the truth. "Its first law," says Leo XIII in the "Brief on Historical Studies" (August 18, 1893), "is to assert nothing false and to have no fear of telling the truth." The Church also only requires the truth, and we, her defenders, do not intend to use any other weapon than that in her service. Let us, therefore, reason this matter out, and tell the whole truth concerning the Inquisition, as much at least as it is possible to do within the narrow limits to which we are obliged to confine ourselves.

I.—ORIGIN AND NATURE OF THE ECCLESIASTICAL INQUISITION.

2. Above all, it is necessary to distinguish carefully the Ecclesiastical Inquisition from the Spanish Inquisition.

(1) Inquisition in general means the searching for heretics, with the view of repressing their proselytism or of converting them. In this sense the Inquisition dates from the very beginning of the Church; it was always the strict duty of the Popes and Bishops to fight heresy, to prevent its spread, either by means of gentleness and persuasion, or, when these failed, by punishment.

(2) However, by Inquisition is generally understood, a court of justice, called the Holy Office, ecclesiastical and also civil, established to enquire into the crime of heresy and to punish the guilty. This special tribunal only dates from the beginning of the thirteenth century, when Pope Innocent III founded it to repress the heresy of the Albigenses and the Waldenses. Reviving the heresy of the Manicheans, these sectaries spread, with their errors, the spirit of revolt, and, with weapons in their hands, they threatened to destroy both the Church and the State. Every effort was made to bring them back to their duty by instruction and persuasion, but in vain. Then the two powers thus menaced united

their forces against the common enemy; to the ecclesiastical power fell the duty of ascertaining the crime, to the other that of inflicting the penalty.

The principal aim of the Inquisition was the preservation of the faith by the detection and condemnation of heresy. But here we must bear in mind one important distinction as to the manner in which that tribunal was to deal with it. If there was question of heresy, that contained no principle at variance with morals, and was moreover professed without tumult or violence to the established rights of civil society, in other words, if the heretical doctrine was secret and interior, the records of the world can be challenged to produce a single instance of intolerance on the part of the Catholic Church. In such a case the Church, which does not judge of interior things—Ecclesia non judicat de internis—left men to their own responsibility before God, their omniscient Supreme Judge. But, on the other hand, whenever there was question of heresy, that did contain or, at least, implied principles at variance with good morals, and the established order of civil society, then, we freely admit, the Catholic Church was intolerant, for she, the guardian of faith, morality and public peace, could not betray the trust confided by her divine Founder to her keeping for the welfare of mankind. (See "Christian Apologetics," Vol. II, pages 557-576.)

The very nature of things called for the intervention of ecclesiastical judges, for they alone were competent to judge of matters of faith, and to discriminate between Catholic and heretical doctrines. Those who find fault with this plan as carried out in Catholic Spain are compelled by the logic of facts to admit one or other of the following erroneous propositions:

(1) That the State, whose citizens in an overwhelming majority, profess the same (Catholic) faith, should profess no religion whatever, and be consequently atheistic.

(2) That such State may not conscientiously profess the Catholic religion.

(3) That if it were to adopt Catholicism as the State religion, it could not conscientiously protect it.

(4) That, when it should happen to defend the adopted faith against its assailants, the settlement of religious matters in dispute could be entrusted to incompetent judges.

It is plain that this last proceeding would be in direct opposition to the judicial practice of all civilized nations, whose courts of justice are wont to base their judgment, in some special cases, on the testimony of professional experts in matters of science and art. As the old saying has it, Credendum est in arte peritis. (See Taparelli, "Saggio Teoretico," Vol. I, page 623; Roman edition, 1855.)

3. This Ecclesiastical Inquisition always had for its purpose to preserve the Catholic people from the poison of heresy, and the State from the revolts, which were its usual consequence. The duty of the Inquisitor was generally confided to legates or delegates, among whom were distinguished in the first rank the Sons of St. Dominic, but only from the year 1223, that is to say, twelve years after the death of their founder, which does not prevent the enemies of the Church from transforming this Saint into a Grand Inquisitor.

Instituted by the mother of all the Churches, successively introduced into nearly all parts of the Christian world, the Ecclesiastical Inquisition was undoubtedly the work of the Roman Pontiffs, who never regretted having established it.

4. Quite different was the Spanish Inquisition, founded by Ferdinand and Isabella in 1481, to preserve, with the Christian faith, the Spanish nation from the conspiracies of the Jews and Moors, who feigned to be Christians in order to carry out their wicked designs against the Church, as well as against the State. In this tribunal there existed two distinct jurisdictions, one of which depended upon the Church, the other upon the State. But in Spain the civil power had so great a preponderance that many historians, though far from favorable to Catholicism, consider the

Spanish Inquisition as more a political than a religious institution.

5. We admit that Sixtus IV did approve the first project of the Spanish Inquisition, and that he sanctioned its fundamental statute. It was from the Holy See that the Ecclesiastical Inquisitors received their jurisdiction and all their spiritual powers. The King, however, had obtained from the Pope the power to nominate them for the office.

In this connection it is well to remember who were the chief and first movers for its establishment. The people and the Cortes or Parliament, demanded it from the King as the only remedy to the desperate political evils of their unhappy country teeming with conspirators against the throne, as well as against the altar. And it was precisely in compliance with such urgent petitions that Ferdinand and Isabella earnestly solicited it from the Roman Pontiff. As a matter of fact the Inquisition has never been established in any country without the actual connivance and consent of its temporal rulers.

6. Object of the Discussion. All discussion concerning the Inquisition may be reduced to the two following questions, which are altogether distinct from each other:

7. First Question. Was the institution of this tribunal legitimate in principle; in other words, was it in accordance with right and justice?

8. Second Question. Were the proceedings of the Inquisition, as we know them through reliable history, deserving of the condemnation with which they are stigmatized, and can they be made a subject of reproach against the Church? We must not forget that in all this discussion there is no question of infidels, pagans and Jews, over whom the Church has no jurisdiction, and whom the Church never pretended to constrain, but that the Inquisition refers solely to Christians, that is to say, to people whom regeneration by baptism had subjected to her laws. "The former," says

St. Thomas, "must not be compelled to obedience to the Church; the others, on the contrary, should be coerced: 'Contra vero, alteri sunt cogendi.'"

II.—LAWFULNESS OF THE INQUISITION IN PRINCIPLE.

9. A. On the Part of the Church. For a Catholic there can be no doubt on the subject. Popes and Councils, Saints and doctors, the Scripture and tradition, proclaim that the Church, as a perfect society, has the right, and it is her duty, to watch over the purity of the faith, and to inflict punishment, even corporal punishment, upon those of her children who forsake the truth and become a stumbling block to their brethren. This undeniable right, which flows from the very powers, which Jesus Christ confided to her, the Church has always exercised; she always regarded the crimes of heresy, apostasy and sacrilege deserving of punishment as much as attacks against the property, the honor and the life of man.

This doctrine and this conduct of the Church are perfectly reasonable and legitimate.

It is the right and the duty of every perfect society to efficaciously lead its members to the purpose of its institution, and to watch over its own preservation. The Church being a perfect society, established by Christ, and provided by her Divine Founder with everything necessary for her preservation and propagation, possesses therefore this right, and can consequently enact laws and punish those of her subjects who will not obey them. If they prove themselves in every way refractory and rebellious, devios et contumaces, according to the expression of Benedict XIV, it is the right and the duty of the Church, as a mother, tender, it is true, but free from weakness, to correct them, in order that punishment may bring them back to due submission and prevent others from being led away by evil example. She does as the father of a family, when by wise and effective measures,

he corrects his children and endeavors to preserve his hearth from everything that might disturb its peace and happiness. She does as governments do every day, when by a system of vigorous precautions and sanitary enactments, they prevent the introduction of cholera or other epidemics; or again, when they appoint a body of special agents to look after malefactors, conspirators, assassins, to deliver them over to the vengeance of the law, and to render impossible the execution of their evil designs.

What the rod of the father is to the family, what to civil society are sanitary cordons, medical commissions, the police and the courts, the Inquisition was for religious society, that is to say, a means of preservation for itself and for its members.

Christ divinely commissioned His Church to preach and preserve His religion unchanged among all nations to the end of time. For this purpose He conferred upon the Apostles the power of teaching and ruling, of making laws and judging and punishing transgressors. Similar powers are conferred by God, the author of civil society, upon temporal rulers for its preservation and the attainment of every temporal good. Shall we say that the Son of God failed to make such provision for the preservation of the religious society He founded and for the eternal welfare of souls! Hence, as Archbishop Mesmer remarks ("Christian Apologetics," page 476, note), "in the light of Catholic dogma it is always a crime in an adult Catholic to wander from the faith. The Church teaches (a) that faith is an imperative duty of man toward God, as 'without faith it is impossible to please God' (Heb. xi-6); (b) that this faith is a supernatural gift of God, which man, once he has received, can not lose except by his own free will; (c) that She herself is the divinely appointed and infallible teacher of revealed truth, which is the proper object of divine faith; (d) that there can not possibly be any reason whatever of denying His faith once professed; (e) that consequently to

wander from the Catholic faith is a most grievous sin against God and His holy Church." From this it follows evidently that the Catholic Church alone, proved, in its proper place, to be a divine institution, can consistently claim the right of punishing apostasy from the faith, and that no State can consistently put heresy on its criminal code, unless it professes the Catholic faith, and becomes thus responsible for its preservation as a means of peace and union of its Catholic subjects. Then, to institute a comparison, the intolerance of Catholics practically consists in this that they believe our Blessed Lord has made His revelation sufficiently clear for all men to recognize it and embrace it, if they will. Still, no Catholic is allowed to coerce or influence those who refuse to recognize it. While the intolerance of Protestants consists in this that they believe every one must be left to his private judgment in ascertaining the true religion. But, as history proves, they persecuted those who, making use of their freedom and private judgment, seek to become Catholics. This is a literal fulfilment of the Saviour's prediction when He said, "And a man's enemies shall be they of his own household" (Matth.x-36).

Here the reader may consult with profit "Christian Apologetics" (Vol. II, page 558); "The Intolerance of the Church."

The following remarks from Guggenberger's "General History of the Christian Era" (Vol. II, page 120) will clear up still more the question at issue.

(a) The Church always recognized the distinction between the baptized and the unbaptized. The former becoming rebels by apostacy do not cease to be her subjects, and may be lawfully coerced and punished. The latter not being her subjects can not be forced to accept the faith, or punished for rejecting it.

(b) In the case of Christians guilty of heresy the Church is bound, first, to admonish and warn them in all charity and patience, to impose penalties calculated to change their

minds, and finally, all other means failing, to excommunicate them.

(c) The Church always considered heresy in a Catholic State as an offense not only against faith, but also against civil society equivalent to high treason, as a felonious attack upon the highest good of the commonwealth, the unity of faith, and therefore punishable by the civil authority on its own account. For what is done against the divine religion is an injury done to all, and it is a far more grievous crime to offend the divine than the human Majesty. In the Middle Age, the golden era of Christianity, every person who publicly erred in doctrine and thus became an obstacle to salvation, both to himself and others, was regarded as an enemy to civil society, to be punished accordingly.

(d) While the Church declared it lawful for the State, in the above suppositions, to punish obstinate heretics as disturbers of both religious and political unity and peace, she never declared it necessary or always expedient to do so. The right of punishing or repressing heresy becomes a duty only when severe measures are deemed indispensable for the protection of the faithful, and the preservation of human society.

10. B. On the Part of the State. When it comes to judging of the legitimacy of an institution, we must go back to the times during which it was established. All historical students know that at the time of the Inquisition European society was profoundly Christian; people were as convinced of the truth of Catholic dogmas as in our day in modern society they are convinced of the truths of the principles of natural law; they thought with good reason that revolt against God was no less culpable than revolt against the King.

Rulers and people, moreover, considered the preservation of the Catholic religion, in their eyes the only true and divine religion, as a social good of far greater importance than all worldly possessions. The legislation of all the countries of

Europe was founded upon the close alliance of Church and State. Consequently, every disobedience to the laws of religion became amenable to the civil law as soon as the transgressions became manifest by exterior acts.

In such a condition of things nothing could be more natural than the establishment of tribunals, whose purpose it was to ascertain by honest and legal means exterior violations of the religious law, to distinguish obstinate heretics from those who only yielded to temporary error, to punish the really guilty and proclaim the innocence of the others. These tribunals were as legitimate as in our day are the courts called upon to judge crimes against the State or against the person, the reputation or the fortune of its subjects. We say exterior violations, for it is clear that the interior secret of conscience is accessible to God alone; consequently human law can not make laws for interior acts, nor punish violations which are not outwardly produced. Hence the principle of canon law, "Ecclesia non iudicat de internis."

It is because they were imbued with these truths that Theodosius the Great, Justinian, Charlemagne, Otho the Great, Louis XI, all the rulers and all civilized nations did not think that to punish heresy and apostasy was to do violence to conscience.

11. Conclusion. In a society constituted according to the principles, which we have just set forth and in presence of legislative measures enacted accordingly, no one can reasonably deny that the Church acted with wisdom, by establishing conjointly with the temporal power, to which it left the task of inflicting the merited punishment, a tribunal to ascertain with greater certainty and guarantee of justice the real culprits, and to take cognizance of offenses rightly considered as most detrimental both to social order and religious faith.

12. Remark. If there are men who find it difficult to admit this conclusion, it is because we live in an atmosphere

which is saturated with errors. To favor the spread of evil, and for their own security, the enemies of religion constantly represent all repression of impiety and heresy as an outrage against what they falsely call the sacred rights of conscience.

It is nevertheless beyond all doubt that no man can claim for himself the right to do evil. It is certain that man has not and can not have, as some pretend in our day, the natural and inviolable right to think, write and propagate everything that pleases him. Created by God, and depending upon Him in every respect, he has not the right to launch forth outrage and blasphemy against the Author of his existence. Becoming a child of the Church by baptism, he has not the right to rise in revolt against his Mother and to fight her. As a member of society he has not the right to strive to sap the foundations upon which society rests. Endowed with free will, enabling him to do what is good and just meritoriously, he has not the right to abuse it, and so corrupt the morals of his brethren and bring them to ruin. It is equally undeniable that there are errors which are culpable. Indeed, there are failings of reason which practically can not be distinguished from moral perversion. Man is obliged above all to adhere to the truth and to preserve his intelligence free from error; this is evident, for in order to will, it is necessary to know, and to will justly, it is necessary to know correctly. If there were no rule for thought, there could not be any rule for action. What would then become of morality and society? A man who tolerates error, knowing it to be error, must be either full of malice or a most despicable character. No mathematician would listen to a false proposition in mathematics, without correcting it; and no good lawyer allows his friends to make a fallacious assumption in a legal matter without telling them of their error. Can we then suppose that a man of integrity, who knows the truth, and knows that he has it from God Himself through the appointed channels of communication, would act as if that truth were no better than fiction? Hence, every Catholic

that is sincere, is intolerant, and if he is not intolerant, he is either a hypocrite, or else he does not really believe what he professes. Among culpable errors, stand foremost the sins of unbelief, heresy and apostasy. In reality, is there any outrage against the honor, the life or the property of a man, a mere creature, which can be compared, as to gravity, with these great crimes, which directly attack the Creator Himself? To refuse obstinately to believe in the revelation of God, sufficiently known as such, is a crime of high treason against the Divinity, for it is to deny and impugn in a manner the veracity of God. Now, at the time and in the countries where the Inquisition existed, it was easy for all to have a complete moral certitude (proportionate, however, to the mental condition and development of each man) concerning the divinity of the Christian religion and the truth of the Catholic Church. It would be well to read Chapter xxxiv, entitled: "Tolerance in Matters of Religion," in the excellent work of Balmes, entitled, "Protestantism and Catholicity Compared in their Effects on the Civilization of Europe."

III.—WHAT SHOULD BE THOUGHT OF THE PROCEEDINGS OF THE INQUISITION IN GENERAL AND OF THE SPANISH INQUISITION IN PARTICULAR.

13. We have just proven that the Inquisition was legitimate in principle; and that in the times and countries, where it was established, there existed the right to punish those found guilty of propagating religious errors. Writers like Llorente, Limborch, Prescott and others, in picturing the Spanish Inquisition in the blackest colors, as an unanswerable proof of the intolerance and cruelty of the Catholic Church, with whom they completely identify it, take it for granted that all the condemned were innocent, or, at most, misguided persons who suffered martyrdom for their honest

religious convictions. This may be interesting reading in sensational works of fiction, but it is not history. The aim of such writers is to pander to the prejudices and morbid tastes of a certain class of readers who, like the authors of such works, are utterly regardless of honesty and truth. But should we not severely condemn the manner in which this right was exercised? Was there not cruelty in executing the sentences pronounced against the criminals? This is the question now to be examined. We shall solve it by the aid of a few remarks.

14. First Remark. This question is far from having the same importance as the first. It would be indeed absurd to reproach the Church with the abuses, of which the judges of the Inquisition may have been guilty. As we can reasonably impute to a man only the acts and effects which are the result of his personal activity, in the same way we can reproach a social body only with what is the result of its nature and social action, in other words, of its constitutive principles, of its laws,, and of the regular exercise of its authority. Who, indeed, would consider himself justified in holding civil law or military rules responsible for abuses of authority committed by the violation of these laws and rules, which the civil and military authority have enacted, and whose transgression they rightly condemn and punish? Now, the abuses which are brought forward against the Inquisition are far from being the result of the principles of Catholicism; they are, on the contrary, radically opposed to its spirit, and, in fact, they have been severely blamed by the Sovereign Pontiffs every time that they were brought to their notice. As history proves, it must be said to the everlasting credit of the Roman Pontiffs, that they never favored the Spanish Inquisition. Leo X wished to abolish it altogether. Paul III, Pius IV, and Gregory XIII strenuously opposed its introduction into the Kingdom of Naples, and the Duchy of Milan, then subject to the Spanish Crown.

15. From the beginning of the action of the Spanish

Inquisition, Pope Sixtus IV was very ill contented with it, and urged his objections so strongly, that the ambassadors of both courts were ordered to leave their respective stations, and Ferdinand commanded all his subjects to leave Rome. The Pope at last made concessions by the Bull of November 1, 1478. On receiving further accounts of the cruelties done by the Inquisitors of Seville, he retracted the Bull, and ordered that in future the Inquisitors should pass no judgment without the assistance of the Bishops. He further commanded that the Inquisition should not be established in any other province, there being already the ordinary tribunals of the Bishops. When Isabella afterwards desired the withdrawal of the decree, which ordered the Bishops to sit with the Inquisitors, Pope Sixtus IV courteously, but firmly, refused. The next year, in order to temper the severity of the Inquisition, he appointed Manrique, Archbishop of Seville, as Papal Judge of Appeals for all Spain, before whom all who thought themselves unjustly treated by the Inquisitors, could take their cases. He further gave an appeal from the Archbishop to himself. The Holy Father thus quashed many prosecutions and softened the punishments in other cases. He, moreover, required that all those who abjured their heresy should be treated with the utmost leniency; and conjured the King and Queen, "by the bowels of mercy in Jesus Christ," to show more tenderness to their subjects—to those even who had unfortunately fallen into error. But King Ferdinand, and afterwards the Emperor Charles V, replied by endeavoring to stop appeals from being carried to Rome.

Leo X (1519) excommunicated all the officers of the tribunal of Toledo for their excessive severity. He demanded that all false witnesses should be punished according to the rigor of the law, so as to deter others from such a criminal course.

It is well known that writers of a certain school systematically hostile to Rome think to find in the Spanish Inquisi-

tion ample justification of their attitude toward the Catholic Church. But there is an answer to this charge, and a very plain one. The Spanish Inquisition was, as we remarked above, a mixed court, viz., a politico—ecclesiastical tribunal; and as it was to take cognizance, among other things, of religious matters, the Spanish Government could not establish it without the intervention of the spiritual authority competent to judge of such topics. But as Dr. Brownson remarks (Vol. XII, page 27), "it was solicited by the Spanish kings, and conceded, though reluctantly, by the Pope, not as a tribunal against peaceable and inoffensive heretics, but, if there be any truth in history, it was established for the purpose of ferreting out and bringing to light persons who were secretly conspiring against royalty, as well as against religion; men plotting in secret to overthrow both Church and State by a violent and bloody revolution; persons whom our own laws would condemn and punish as criminals. That the secular power was guilty in some instances of injustice and cruelty in dealing with the accused, we do not deny; but the Church can not be held responsible for abuses that proceeded from the violation of her injunctions, and against which the Roman Pontiffs loudly protested on many occasions sternly rebuking the Inquisitors for their intemperate zeal. We are far from defending or justifying such abuses, though we firmly believe there has been much falsehood and exaggeration in the case." Abuses occurred only because that tribunal was gradually withdrawn from the authority and influence of the Holy See, and had been turned into a political machine to further political ends. It is a well known fact that the decrees of Rome protesting against excesses, annulling sentences passed in Spain, ordering trials to be transferred to Rome, were often ignored by the royal officials, and papal letters addressed to the Inquisitors were intercepted by Spanish Ministers and never reached their destination. Llorente tries to take the edge off these remonstrances of the Holy See by insinuating that they sprang

from the base motive of cupidity; that the Popes had an eye on the fees they could extort as the price of their absolution. The insinuation is an atrocious calumny, a charge as bold as it is untrue. It is triumphantly refuted by the Protestant historian, Leopold Ranke, who, in his work entitled, "Princes and Peoples" (Vol. I, page 241), distinctly asserts that all profits derived from the confiscations ordered by that tribunal went to the King, and that the proceeds of the collected fines formed a regular revenue of the royal exchequer. Hence the frequent complaints of the Spanish kings that the Pope, by receiving appeals and granting secret absolutions, defrauded the royal treasury of considerable revenues. The Church never received a cent, as it was one of the standing rules that the decisions of the Roman Court should be given gratis in every case.

16. Second Remark. Even if the accusations of wanton cruelty and bloodshed, charged against the Inquisition, were well grounded, this would be no argument against the legitimacy of that tribunal. To prove an abuse of a thing does not prove the necessity of suppressing the lawful use of it; otherwise every human institution or invention would have to be put down, and not even railways, telegraphs and telephones would escape. An institution is deservedly condemned only when the abuses are not accidental, but spring necessarily from its essential character; that is, when the abuse is the effect caused by the institution itself. Apply these considerations to the Roman Inquisition, of which we speak now. The mode of proceeding against accused persons was accurately defined by Bulls of the Popes, and by canon law. No one could even be imprisoned until his guilt had been clearly established before a judicial tribunal. No one could be worried by excessive delays in conducting the trial. There were stringent rules with regard to the character of witnesses, and false testimony was treated with the utmost severity. The judges were ordered never to condemn anyone except on the clearest proofs of guilt, for, as

the Pontiffs said, it is better that crime should go unpunished than that even one innocent man should be punished as guilty. Moreover, it must be noted that confession of guilt would at once have exempted the accused from all punishment, or at least have secured so great a mitigation of its rigor that it ceased to deserve the name. Here Prescott is guilty of downright falsehood when he asserts that penalties were indiscriminately inflicted on all the accused, whether they confessed their guilt or remained obstinate, and that few among those suspected of heresy could escape the fury of that dread tribunal. The charge is too infamous to deserve a refutation. The truth of the matter is that whosoever confessed his guilt and promised to reform was absolved and immediately set free. (See Parson's "Studies in Church History," Vol. II, page 408.) What other tribunal is there, it has been justly asked, where a plea of guilty would be followed by such merciful consequences? We have here a perfect imitation of what actually takes place in the tribunal of penance, where sincere confession of guilt is invariably followed by Sacramental absolution. Behold here how closely the Church, in her legislation, imitates the mercy of her divine Founder! Hence we have reason to conclude that the proceedings of the Inquisition were far more just than those of any judicial court in Europe.

17. Third Remark. It is important to recall the statements of an eminent writer, Abbe De Vayrac, L'Etat present d'Espagne, on the mode of procedure followed by that tribunal:

(1) Its officers were chosen from the most respectable and competent personages of the realm.

(2) All accusations presented to it were to be received with extreme difficulty, and informers were severely punished when judicially convicted of falsehood. According to Simancas, one of the most prominent lawyers of the sixteenth century ("Catholic Institutions Against Heresy,"

1552), no one could be arrested unless accused by three different witnesses, each of whom was to be ready to swear that he was telling the truth, and was not actuated by any malice. If he relapsed but soon repented, he was released. Only on the third conviction the accused was finally consigned to the civil court for judgment.

(3) To the accused was immediately assigned an advocate or counsel to defend them, and if the first hearing showed the innocence of the accused, they were at once set free.

This is a striking contrast to the English code of former days, when no counsel was allowed to the accused, and the charges made against them were not known to them until they came into court to be tried.

But the accused had the right of summoning witnesses in their defense from the remotest regions, even from beyond the sea, and ample time was given to secure their presence.

(4) No sentence of subordinate judges could be executed without the assent of the supreme tribunal, whose duty it was to revise the whole process and either approve or reject the verdict, according to the evidence elicited from its acts.

(5) The interrogatory, or what we might call the cross-examination, always took place before two priests not connected with the Inquisition, whose duty was to prevent all violence and arbitrary proceeding. No one could be even confined to prison unless condemned by a unanimous vote of all the judges. It is true that from the persons accused were concealed the names, both of their accusers and of the witnesses, but this was wisely and prudently done, says the Protestant historian, Ranke, in order to protect them against the hatred and revenge of powerful noblemen and their sympathizers and adherents.

However, this secrecy was common in all the tribunals of those days, and the eminent jurist, Jeremy Bentham, admits that in many cases such secrecy may be absolutely necessary to public security, even in our times. (Vol. II, page 191.)

We must, moreover, remember that the judges appointed to impose corporal penalties for the crime of heresy were civil judges; the office of the ecclesiastical authority being that of establishing the guilt of the accused, a task entirely beyond the competence of the secular rulers. Wherever the tribunal inflicted severe or excessive punishment, death especially, the government was the agent; it is the government, therefore, that must bear the blame, when blame is rightly deserved. Moreover, as we have seen, the State, Christian and Catholic, in lending to the Church the aid of the secular arm, was only fulfilling a duty, that of safe-guarding the sacred rights of conscience and truth, and of protecting from all danger the paramount interests of civil society. (See No. 10.)

Divine authority and Christian tradition amply justify secular princes in aiding the Church with their power. Thus the Jewish people were commanded to try, and, after sentence, to stone any one, whoever he might be, who blasphemed the Lord, or counseled them to apostatize, viz., to depart from the worship of the true God. (See Leviticus, ch. xxiv, v. 14.) St. Augustine (d. A. D. 470) defended, or rather urged the most strenuous measures against the Donatists (furious heretics of the fourth century), in order to repress them. This, he said, is the proper exercise of the power (secular) instituted by God, also for the preservation and defense of the Church. His doctrine on this point is tersely expressed in the following sentence of his ninety-third letter, n. ix: "Serviant reges terrae Christo, etiam leges ferendo pro Christo" (Let Kings serve Christ also by making laws in favor of Christ).

Moreover, clemency, which plays so great a part in the judgments of the Inquisition, was the work of the Church, who did nothing as to the punishments except to suppress or mitigate them, or to recommend the guilty to the indulgence of the judges. (See the "Life of Ximenes," by Hefele, translated from the German by the Rev. Canon Dalton, ch.

16, 17, 18.) Hence the reputation for mercy which the ecclesiastical tribunals of the Inquisition enjoyed. This reputation was so great that the Knights Templars expressly begged to be judged by the tribunals of the Ecclesiastical Inquisition. They knew well, historians said, that if they secured such judges, they could not be condemned to the penalty of death. But Philip the Fair, who had determined upon their destruction, and who understood the inevitable consequence of a recourse to that tribunal, shut himself up with his Council of State and summarily condemned them to death. And in our day, it was at Rome that the Jews received the best treatment; indeed, a proverbial phrase calls the city of the Popes the paradise of the Jews. In Germany, where formerly there were many ecclesiastical sovereignties, there was another proverb, which said: "It is good to live under the Crozier." "Never," says Joseph de Maistre, "under these pacific governments was there a question of persecution or of capital punishment against the spiritual enemies of the reigning power." The action of the Popes in regard to the Inquisition is quite in keeping with the character that has always been noticeable in the occupants of the papal throne. The Popes, as individuals, have had, of course, their personal qualities. Some have been sterner, others milder, in their temperament and in their rule. But the Holy See has all along stood out among the thrones of Christendom conspicuous for its love of mercy and tenderness toward the erring and suffering. In short, whilst we are far from excusing the excesses of this tribunal, we maintain at the same time, that crime was never sanctioned by the Church, that bloodshed and persecution form no part of her creed, and that all abuse of power and the cruelties incidental to it are to be traced to the despotism of the State, and not to the action of the Church. This is the final verdict of all honest and impartial historians of the Spanish Inquisition. (See Balutli, "Charity of the Church Toward the Jews," ch. xxii.)

18. Fourth Remark. It is to give proof of great ignorance of history or of singular hardihood in calumny to represent cruel tortures as the distinctive and exclusive characteristic of the Inquisition. This, however, is what is done every day by anti-religious books, newspapers and reviews.

In reality these tortures were in universal use. They were thought necessary to intimidate the guilty. It would even be an easy task to prove that, taking all in all, the tribunals of the Inquisition proved themselves in general much more equitable and less rigorous towards the accused than any other civil tribunals of those times. Hefele, in the work already cited, where so many interesting facts concerning the Inquisition of Spain are to be found, has been able to give proof of this even as regards that country, the most exposed to blame, and he has been able to do this even while accepting the data of Llorente, the partial and untrustworthy historian of the Inquisition.

19. It is principally upon the testimony of Llorente that the enemies of the Inquisition ground their charges. To be convinced of the little confidence due to the assertions of Llorente, it is enough to know that after writing his work he was careful to destroy the original documents relative to that much maligned institution. By so doing he hoped thereby that it would be impossible to verify his assertions and contradict his statements. A little history concerning this individual will not be out of place, as it throws considerable light on our subject. When, on May 10, 1808, the victorious advance of Napoleon forced Ferdinand VII to abdicate the throne of Spain, Llorente repaired to Bayonne, where he turned traitor to his country by swearing allegiance to the usurper of the Spanish crown, Joseph Bonaparte, who made him Counsellor of State, and who ordered him to write a history of the Spanish Inquisition, with a promise of a liberal compensation for his labor. The venal historian knew full well what kind of a work would suit the palate

of his master, and he wrote accordingly. Both his patron and the hired compiler had a two-fold object in view, viz.: First, to blacken the character of the royal dynasty, and thus inspire into the Spanish people hatred and execration of their legitimate sovereigns. Secondly, to fasten on the Papal Court the responsibility of the excessive rigors of a tribunal that, through State interference, had become more political than ecclesiastical in its procedures. Can we put implicit faith in the statements of such an historian, who wrote with the avowed purpose of maligning that institution, and who, as we noticed above, burned the documents, by which he could have been convicted of falsehood? A degraded priest and a venal historian, a dismissed official of the Inquisition, and writing for the deliberate purpose of painting it in the most odious colors, he is justly liable to suspicion, whenever his assertions cannot be supported by other independent testimony. Let me bring here one instance out of many, that might be adduced, in which Llorente is caught flagrante delicto telling a huge lie. The Inquisition was established in Spain in the year 1481; and this venal writer tells us "that in the very next year the Tribunal of Seville alone burnt not less than 2,000 persons belonging to the dioceses of Seville and Cadiz." This is certainly a frightful statement, it it were only true. But unfortunately for the author's reputation for honesty the figure given is found to be an atrocious exaggeration, implying a barefaced falsehood. In fact, we consulted the original work of the Spanish historian, the Jesuit Father, Mariana, from whom Llorente claims to have borrowed that statement, and found that the total of 2,000 persons is given, not for one year, and one place, but for all parts of Spain, and throughout the whole period of Torquemada's Inquisitorship, a period of fifteen years. Surely a man who could substitute for a yearly average of 133 persons, throughout the whole of Spain, the round sum of 2,000 victims in one city, has forfeited all claims to be considered a trustworthy writer. We should come to the

same conclusion if we were to verify other assertions of his by comparing notes, viz., by consulting the books and documents from which he quotes, but which it was not in his power to destroy. And this shameful historical falsehood is repeated and fully endorsed by the Encyclopoedia Britannica (Vol. XIII, page 93, Ninth Edition), though its editors assured their readers and subscribers that it was not to be the organ of any sect or party in science or religion; and that its sworn duty was to give an account of the facts and an impartial summary of results in every department of inquiry and research. This flagrant violation of their fair promises proves once more that they were more easily made than fulfilled. Yet it is mainly Llorente's work which has been the storehouse of weapons in the hands of infidels and Protestants against the tribunal of the Inquisition. Prescott, certainly no friend either to the Inquisition or to the Catholic Church (in his history of Ferdinand and Isabella), bears testimony against Llorente's truthfulness in the following words: "One might reasonably distrust Llorente's tables from the facility with which he receives the most improbable estimates in other matters." Yet, strange to say, Prescott himself frequently bases his unmeasured strictures on the Inquisition on the authority of Llorente, the very witness against whose veracity he was honest enough to testify. So much for his reputation of fairness and consistency! (See Balmes, "European Civilization," note in Appendix, page 457.)

20. If the reader desires to form an idea of what the tribunals were in the sixteenth and seventeenth centuries, he should read the learned memoir of M. Poullet, professor of jurisprudence at the University of Louvain: Histoire du droit penal dans le duche de Brabant ("History of Penal Law in the Duchy of Brabant"). We quote these few passages: "In all their procedures there prevailed uncertainty, want of regularity and arbitrary dealings. The accused were deprived of the precious guarantee of publicity as to the

proceedings; the judge could, if he pleased, refuse to the accused the assistance of counsel, and the supposed criminal was not allowed to be present at the deposition of testimony." Concerning the penalties in use, the same writer says: "The general system breathed nothing but intimidation and public vengeance. The penalty of death was often accompanied by revolting cruelties, the judges endeavoring to proportion the torments accompanying the death penalty according to the various degrees of criminality in the offenders. Besides the penalty of death, the law recognized only corporal punishment, often producing irreparable consequences to the victim, always degrading. Nothing was done to reform the criminal and to inspire him with better sentiments before returning him to social life. Imprisonment was only resorted to as a punishment and in cases of minor offenses. It had no place in the penal system properly so-called, and was never ordered, when the judge was about to punish a crime of real gravity."

What has been said of criminal jurisprudence in Brabant applies to the rest of Europe. In those days coiners of false money were burnt alive; those who gave false weights and measures were scourged or were condemned to death; burglars were led to the scaffold; thieves convicted of a relapse were also condemned to death. A monument of the extreme severity of the civil tribunals was the Caroline, the penal code of Charles V, which governed the German Empire until the last century.

Hence Guggenberger wisely remarks ("General History of the Christian Era," Vol. II, page 125): "It is not just to compare the judicial methods of the Inquisition with those of the present day. They must be compared with contemporary proceedings sanctioned by the public laws in vogue at those times. The methods, which we deplore in the Inquisition, were the methods of the age; the redeeming qualities were due to the influence of the legislation of the Church, who greatly mitigated the severity of the civil codes.

Moreover, the punishment by fire was neither introduced by the Church, nor confined to the tribunal of the Inquisition. As historical jurisprudence informs us, it was the penalty inflicted for high treason even on women in England; for poisoning and other crimes in France, and for circulating counterfeit coin in other countries of Europe. But the process of being drawn, hanged, disemboweled and quartered; the boiling to death of prisoners; the revolting torture of the wheel, on which the victim was left to linger with broken bones for hours and days, were certainly far worse than the stake, and we owe such amenities to the mild code of Henry VIII and Queen Elizabeth." These are the black and bloody stains which a modern English writer would wish to blot out, if he could, from the history of England.

21. Fifth Remark. When men reproach the recourse to torture as a special grievance against the Inquisition, they feign to ignore the fact that this means of discovering the truth was in use in all the tribunals of Europe.

But we must here observe that, according to the laws governing the procedure of the Inquisition, the torture could be employed only once in each process, and its use was far milder than in any other civil tribunal.

A curious circumstance concerning this subject is related in the memoir of M. Poullet. The Councils of Justice of Belgium were consulted by Charles of Lorraine, in 1765 and 1766, as to projects of reform to be introduced into the criminal law, and particularly as to the advisability of the eventual abolition of torture. All the Councils demanded its continuance. A few years afterwards these same Councils were again required to give their opinion as to the employment of torture, for the purpose of eliciting confession from the accused, and all of them repeated their first judgment.

We must also particularly remark that the Inquisition renounced the use of torture long before the other tribunals of Europe. "It is certain," says Llorente himself, "that for a long time the Inquisition no longer had recourse to the torture." Moreover, contrary to the usage of all civil tri-

bunals, the Inquisition did not permit the repeated application of torture during the same trial, and it required that a physician should be present to announce when torture would imperil the life of the patient.

22. Sixth Remark. As to the Spanish Inquisition in particular, we have no reluctance to acknowledge that abuses did exist. How could it be otherwise, when there, as elsewhere, it was men who were the judges? However, it is important to make here a few special observations.

(a) This tribunal was an institution more closely connected with the State than with the Church, and its members acted often not according to the instructions of the Popes, but according to the orders of the King. As to the abuses, which can be rightfully brought against it, the Church was the first to condemn them. The Popes often protested against excessive severity, and they went so far as to grant to all persons condemned by the royal tribunal, the right to appeal to a special ecclesiastical judge. Later, seeing that the royal judges did not respect this right of appeal, the Sovereign Pontiff granted to all the condemned the right to appeal to the Apostolic See. Some Spanish Inquisitors themselves were even excommunicated, in spite of the anger of the Kings.

The Inquisition had not been in operation more than a single year before Pope Sixtus IV (A. D. 1482) entered his most emphatic protest against its cruelty. He wrote to Ferdinand and Isabella that "mercy towards the guilty was more pleasing to God than the severity which they were using." Both he and his immediate successors in the papal throne employed their best efforts to check and remedy the abuses of the royal tribunal, and they insisted that the civil status and the property of every accused person should be restored to him when acquitted, or if condemned, that these should revert to his children and relatives.

In a word, the Church exhausted all the influence it possessed to induce the temporal rulers, the kings and the

judges, to imitate the mildness and moderation, of which she was herself the example. From all this, is it not absurd and unjust to hold the Papacy and the Church responsible for the excesses committed by the Spanish Inquisitors?

That tribunal therefore, when properly understood, instead of being a monument of the religious despotism of the Roman Pontiffs, was, on the contrary, the means of exhibiting to the world the traditional clemency and mercy of the Vicars of Christ. In the face of all these facts, is it not very unjust, says Archbishop Spalding ("Miscellanea," Vol. I, page 232), "to charge the Popes, or the Catholic Church with the abuses of the Inquisition? It is certain that they did everything in their power to restrain the excesses of that tribunal, and if they at times failed, it was the fault of temporal princes, not of the Church. One fact would alone suffice to show how utterly unable the Pope, and even a General Council was to reverse one of its decisions. While the Council of Trent was in session, Bartholomew Caranza, Archbishop of Toledo, and Primate of all Spain, was arrested by the Inquisition (1557) at the command of Philip II and kept eight years in prison for having incurred the royal displeasure, and on a charge of heresy. As soon as the distinguished prelate's innocence was known, Paul IV and the Fathers of the Council entered energetic protests against such proceeding, and demanded the liberation of Caranza. But their efforts were unavailing; the Inquisition remained inflexible, and the imprisoned Archbishop was released only after eight years of captivity. If this fact does not prove that the Church had no control over the Spanish Inquisition, and can not, consequently, be held responsible for its abuses, we are at a loss to find better evidences of our contention."

23. (b) It is proved that the cruelties attributed to the Spanish Inquisition have been exaggerated beyond measure, and this with notorious dishonesty and bad faith. Llorente himself, this historian so hostile to the Church, acknowledges that the prisons of the Inquisition were dry and high vaulted

rooms, that they were palaces compared to the other prisons of Europe. No prisoner of the Inquisition, he assures us, was ever loaded with chains or iron collars. On the other hand, Mr. Bourgoing, ambassador to Spain, does not hesitate to say in his "Tableaux de l' Espagne moderne" ("Tableaux of Modern Spain"): "To render homage to the truth, I must acknowledge that the Inquisition might be cited in our day as a model of equity."

(c) What above all makes the less educated people of our day shudder, is the thought of the autos-da-fe. They are usually represented as frightful scenes; around an immense fire, lit up to destroy a multitude of victims, are represented a fanatical crowd, and especially the implacable judges of the Holy Office, hastening to contemplate with ferocious delight this spectacle worthy of cannibals.

The truth is that the auto-da-fe, that is to say, the act of faith, consisted, not in burning or putting to death, but in proclaiming the acquittal of the persons recognized as falsely accused and in reconciling repentant criminals to the Church. For this tribunal, like the tribunal of penance, absolved those who repented. After this absolution the auto-da-fe ended, and the ecclesiastical judges retired. Obstinate heretics alone, and those, whose offenses were partly civil, were handed over to the secular arm, to be dealt with according to the gravity of their crime.

24. (d) It was a question here then of a public profession of faith pronounced by the acquitted prisoner on his being set at liberty. This is the testimony of Llorente, a great enemy, as we have seen, of the Inquisition. That writer speaks of the gross ignorance of some that confounded the auto-da-fe (the act of faith) of the acquitted with the punishment of the convicted. Moreover, we must here remark that heresy was a crime, which came under the jurisdiction of the Inquisitors; but it was not the only crime of which they took cognizance. In Spain they were the guardians not only of Catholic faith, but also of public morals. More

than a dozen other offenses were amenable to that tribunal, such as blasphemy, sacrilege, usury, polygamy, treason, and above all, sorcery and magic. The punishment was administered by the secular judges, not by the Inquisition. Were the punishments severe? It was the laity who apportioned them. The laity, imbued as it was at that time with a genuine Catholic spirit, felt the gravity of an offense against God, and had some care for the honor of God. They did not make light of blasphemy, sacrilege, apostasy, or atheism, as it is done by secular rulers in our day, under the absurd plea of liberty of conscience. They held that an insult to the Supreme Ruler of all nations was an insult to society itself, and they measured the punishment by what they rightly esteemed the gravity of the offense. Hence, as Balmes wisely remarks in his often quoted work (p. 452, n. 26), "the Catholic religion can not be held responsible for any of the excesses of the Spanish tribunals, and when men speak of the Inquisition, they ought not to fix their eyes principally on that of Spain, but on that of Rome acting under the vigilant eye of the Sovereign Pontiffs." In fact, of the Inquisition, as it was in Rome, there are not wanting high authorities to affirm that it has never been known to pronounce a sentence of capital punishment; or, at least, it is unquestionable that such executions were extraordinarily rare. In Spain the Inquisition was severe, because, as we have shown, it was more of a civil and political institution, and because it often acted in opposition to Rome, the part of the world where humanity has suffered the least for the sake of religion.

25. (e) Often the number of the victims of the Spanish Inquisition is stated as being hundreds of thousands immolated during a short space of time. Now, the figures of Llorente himself give 35,000 as the approximate number of victims for the 331 years during which the Inquisition lasted. And again, in this number are included various categories of malefactors properly so called, who were subject

to this tribunal, for instance smugglers, magicians or sorcerers, perjurers, usurers, seducers, and other criminals guilty of abominable excesses. Hence it clearly results that the number of those who were executed for willful and obstinate adherence to heretical doctrines was comparatively insignificant, as the greatest portion of victims was made up of criminals, who, down to the commencement of the present century, would have been sentenced to death on conviction in any other tribunal of Europe.

26. Moreover, even this number is manifestly exaggerated. Thus, if we believe Llorente, at the auto-da-fe of Toledo, of February 12th, May 1st and December 10th, there were 700, then 900 and 750 accused persons, respectively. The truth is that there was not one single victim; they were simply repenting criminals brought before the tribunal, and none were put to death. Here, when it is a question of comparing the much decried severity of the Spanish Inquisition with the doings of rulers of other countries, we are of opinion that, on this point at least, Protestant objectors would do well to be silent. Certainly it is not wise for them to provoke a comparison which, if impartially examined by the light of reliable historical facts, rather than by that of traditional prejudice, will be found to redound to the credit of the Inquisition, and the disgrace of the secular tribunals of their countries. English Protestants in particular should remember the records concerning the use of the rack; of thrusting needles under the nails; of the Scavenger's Daughter, a hoop or circle of iron, in which a man's whole body was, as it were, folded up, and his hands, feet and head bound fast together; of the Little Ease, a chamber in which a man could neither sit nor stand, nor lie down; and of various other devices of torture, which were used by the Protestant Legislature of England against Catholic Priests. Though it is true that in Protestant countries, such as Germany, Switzerland and England, not to speak of other minor places, there was not and there could not be either the

Spanish or the Roman Catholic Inquisition, yet it is not true that there existed in these regions no Inquisition at all. There were indeed in full blast the Protestant Inquisitions of Henry VIII, Queen Elizabeth, of Luther and Melancthon, Calvin and Zwinglius, purposely organized against unoffending Catholics and directed to rob of their very life all who were courageous enough not to allow themselves to be robbed of their faith. To give some statistics, all taken from Protestant authorities, Holinshed puts down the number of those who were butchered during the reign of the grand royal Inquisitor, Henry VIII, by the hand of the public executioner, at 72,000; and of his worthy daughter, the female Inquisitor, Elizabeth, Cobbett does not hesitate to inform his readers that "this sanguinary queen put to death more persons in one year than the Inquisition did during the whole of its duration, 331 years." It would be easy to prove that brutal violence and wholesale slaughter of innocent Catholics signalized the rise and growth of the Reformation in Germany, Switzerland and Southern France, not to speak of Holland, Denmark and Norway, where similar bloody scenes were enacted. Though we have no intention to retaliate, yet in view of the historical documents we may adduce, we feel justified in advising our Protestant brethren that, as our Blessed Lord says in His Gospel, "they should first cast the beam out of their own eye before clamoring about the mote in the eye of their neighbor" (Matth. vii, 5). As the proverb has it, they that live in glass houses should be careful not to throw stones at their neighbor. Then, as we have seen, the intolerance of Protestants has been everywhere much more violent against Catholics, than that of Catholics against heretics. In fact, it was by a most sanguinary persecution that Protestant rulers forcibly snatched the people from their allegiance to the Roman Catholic Church. And yet it is upon the members of this Church alone that some writers cast the blame of bloody persecution against their fellow men!

27. Seventh Remark. It is right to judge a tree by its fruits, and side by side with the odium cast upon the Inquisition, to learn the happy results which it produced. Now it can not be denied that, to a great extent at least, it is due to the Inquisition that several countries of Europe have preserved the Faith untainted for centuries, and in particular that they have been saved from the pernicious invasion of intolerant and sanguinary Protestantism. Voltaire, that bitter enemy of the Inquisition and of the Catholic Church, was candid enough to write: "During the sixteenth and seventeenth centuries, at the time of the Inquisition, the nation of Spain did not witness in her midst the bloody revolutions, the conspiracies against the throne, and the terrible disasters that desolated the other royal houses of Europe. No king was assassinated as in France, and no royal head was felled by the hand of the executioner as in England." The Spanish Inquisition, notwithstanding all its rigors and excesses, which we freely admit, and the cause of which we have already adduced, can say this much in its defense. The Spanish Government saw that all Europe was in flames and all hands reeking with blood, wherever heresy and schism arose and the unity of faith had been lost. The Peasants' War, the Thirty Years' War, the excesses of the Anabaptists' seditions in France; the cruelties that desolated the Netherlands; the wholesale butcheries in England, particularly under Henry VIII and Elizabeth; the high-handed measures, exiles, confiscations and murders with which the Catholic faith was exterminated, root and branch, from the people of Sweden, Norway and Denmark, taught the other European Catholic nations lessons not to be easily forgotten. The Spanish rulers, seeing this, determined to spare Spain these and similar terrors, by preserving, at all costs, the unity of the faith among that intensely Catholic people, and by stamping out and excluding from the realm even the first germ of the Protestant rebellion, which proselytizing zealots were trying to disseminate in the Spanish Peninsula.

The Inquisition was the means devised for the purpose. Spain therefore owes to the Inquisition, notwithstanding its abuses, the preservation of the Catholic faith, the preservation of national and religious unity, and an unbroken internal peace at a time when, in consequence of the Protestant rebellion against the authority of Rome other parts of Europe were bleeding under the curse of civil and religious wars. How can we blame that tribunal for the death and tortures of a few obstinate heretics, when we see that thereby the whole of Spain was saved from interminable civil wars, and all the horrors that characterized the religious fanaticism of the sectarians of Northern Europe?

A brief reference to another kind of Inquisition will not be here out of place. The penal laws against Catholics passed in England and her colonies, in Scotland, Holland, Sweden, Denmark, Switzerland and Germany, have never been collected yet; but such as have been brought together at times present a revolting picture, the study of which would make certain people blush and change some popular ideas. And yet in these States men were not introducing new religious creeds, assailing existing institutions, or disturbing the public peace. They were inoffending, law abiding citizens, who simply asked to be allowed to retain the faith and practices handed down to them by their forefathers, even from the very introduction of Christianity into their land.

28. "Consider," writes Joseph de Maistre, "the Thirty Years' War, lit up by the inflammatory harangues of Luther; the unheard of atrocities of the Anabaptists and the Peasants, the civil wars of France, England, Flanders, the massacre of St. Bartholomew, the massacre of Merindol and the Cevennes; the murder of Mary Stuart, Henry III, Henry IV, Charles I, of the Prince of Orange. A ship could float in the blood which the Reformers caused to be shed. Do not tell us that the Inquisition produced this or that abuse; for this is not the question; what is really important is to know if, during the three last centuries, there has been, because

of the Inquisition, more peace and happiness in Spain than in other countries of Europe."

29. "The Inquisition," as Father Christie wisely remarks, "was the corrective to what we should call Lynch Law. Reflect for a moment what might have resulted from the uncontrollable indignation of the people, Catholic to the backbone, if men were found to blurt out blasphemies against all that such a people held to be holy, and to spread doctrines which would seduce their children, the rising generation, from all that they deemed precious for this life and the next. What could we expect but tumultuary risings; terrible effects of violence and massacres—lynch law with all its horrors? The Tribunal of Faith prevented such consequences. At the outset of the sixteenth century, the Spaniards saw, as it were, the rising smoke, premonitory of a conflagration in Europe. They adopted the Inquisition as the means for preserving religious unity and preventing religious wars. Hence, during the three centuries after the reorganization of the Inquisition, Spain enjoyed more peace and prosperity than any other country in Europe. We have read with horror of the massacre of St. Bartholomew's. What was this massacre? The most satisfactory account would seem to be that without lawful process, under the impulse of popular indignation, lynch law was executed on the assailants of the faith of Frenchmen. The proceeding was unjustifiable, but it took place because France had no Tribunal of Faith. Spain itself, before the Tribunal of Faith was set on its efficient footing by Sixtus the Fourth, had its St. Bartholomew in the massacre of the Jews in 1391, in which five thousand Jews perished. If then the very zeal of a people for that which counts more precious than life itself, is liable to carry the multitude into excesses greatly to be deplored, it is evidently most desirable that a tribunal should exist which should judge cases without prejudice, which should protect the innocent, carry conviction to the mistaken, and punish those only who really deserved punishment."

30. "A reproach has been made against the Inquisition," says Joseph de Maistre, "that it exercised a blighting influence upon the human mind. Now, the brilliant century of Spanish literature was that of Philip II. As history testifies, the golden age of Spain had reached its highest pinnacle of glory at the very epoch of the Inquisition from the fifteenth to the seventeenth century. Llorente, in the second volume of his work, tells us that not less than 118 learned men were cited before the Inquisition; but he takes good care not to inform the reader that none of them lost even one hair of his head." (See "Civilta Cattolica," Ser. V, Vol. IX, page 657.) "It is in vain that men will keep repeating that it is putting fetters on genius to forbid it from attacking dogmas, held by the whole nation; error can never be justified simply because of its repetition." "Lettre a un gentilhomme sur l'Inquisition Espagnole" (Letter to a gentleman concerning the Spanish Inquisition).

31. Eighth Remark. Let us make a last remark that will allay the ridiculous terror, which certain men are pleased to excite. If, as we have seen, the Church has an undeniable right to punish heretics; if she did make use of this right when it was proper to do so, she is in nowise obliged to use it always; she must even discontinue to use it, when its exercise would become impossible or hurtful. One thing is the right and quite another thing its exercise. The former rests on justice; the latter depends on prudence, and may vary according to circumstances. And as a matter of fact, the Church has renounced the exercise of this right long ago, so that the Inquisition is now nothing more than an historical remembrance and a bugbear in the service of ignorance, bigotry and impiety. They who pretend to tremble at the recollection of this dread tribunal can now sleep in peace; the Catholic sword is no longer suspended over their heads. Would to heaven that in all countries Catholics were equally secure against the attacks of the secular power usually little given to tolerance. What is then the sum and substance of

this discussion of the Inquisition? It is briefly this: That as established or recognized by the Church, and in as far as it has been used in strict obedience to her laws and directions, it was an institution holy in its object, just in its measures, and beneficial in its results. That the popular notions, which prevail about it in this country, and among English speaking people in general, are based upon falsehood, nurtured by prejudice, fostered by credulity and perpetuated by the instrument of a hostile, venal press. Catholics do not expect any defense of their position from the pages of secular journals, magazines, reviews or other publications, whose editors and writers, ostensibly at least, have not pledged themselves to the advocacy of any particular creed; but we have a right to see that our Church and her institutions are neither maligned nor misrepresented, for we hold our faith dearer than our lives, and we shall not allow it to be attacked with impunity. The Church is our Mother, and nothing to us is more luminous than the fact of her heavenly origin and divine institution. And as she is to us a Mother, to her we are as sons. Her honor is ours; her dishonor our dishonor. He who ventures to strike at her good name raises up an army against himself. Smite, wound, slander, calumniate, hold us up to ridicule personally, and we can bear it. But touch her not; thrill us not through by casting a scornful eye on her; the arrow is in the string, and the bow is bent, and ten thousand mighty ones of Israel guarding the citadel of faith are at her side ready to defend her with voice and pen and, if need be, even with the sacrifice of their lives. Catholics are justly sensitive to many things regarding their belief; but there is one thing which they feel more accutely than all, the indignities and calumnies heaped upon their Church, to whom they owe, under God, their spiritual life and their happiness, both here and hereafter.

To enable our readers to pursue more at length the study of this question, in which we have been comparatively brief, we here append a list of works that will not fail to sub-

stantiate all our assertions, and prove agreeable to those who are honest enough to act on the principle "audi alteram partem" (hear both sides of the question before you pronounce a definite judgment):

32. (1) "Letters on the Spanish Inquisition," by De Maistre. English translation from the French. Boston, 1850.

(2) Balmes' "European Civilization" (work referred to above), ch. 24, 25, 26, and note.

(3) "The Life of Cardinal Ximenes," by the Rev. Dr. Von Hefele. Translated from the German. London, 1860; ch. 17, 18.

(4) "An Historical Sketch of the Order of St. Dominic," by Lacordaire, O. P., New York, 1869.

(5) Goschler's "Dictionnaire," Vol. XI, p. 430-443.

(6) Bergier's "Dictionnaire," Vol. II.

"Traite de la Vraie Religion," Vol. III, p. 457; Vol. II, pp. 169 and 385.

(7) "Points of History." Boston; reprinted from the London edition.

(8) Kenrick's "Primacy of the Apostolic See," p. 424-441.

(9) "Popular Errors Concerning Politics and Religion," London, 1874, p. 156, by Lord R. Montagu, M. P.

(10) Broeckaert, S. J., "The Fact Divine." Portland, Me., 1885; ch. 17.

(11) Gibbons' "The Faith of Our Fathers," ch. 18.

(12) Taparelli, S. J., "Saggio Teoretico" (Essay on Natural Right), note xciii. Rome, 1855.

(13) Abbe de Vayrac, "L' etat present d'Espagne." Amsterdam, 1719.

(14) Balufli, "The Charity of the Church." Dublin, 1885; ch. 21.

(15) "A Vindication of the Catholic Church," by Archbishop Kenrick; p. 243.

(16) "Summer School Essays," Vol. II; "The Spanish Inquisition," by Rev. J. F. Nugent.

(17) "Abridged Course of Religious Instruction," by Schouppe, S. J.; p. 69.

(18) "A Brief for the Spanish Inquisition," by Eliza Atkins Stone.

(19) "Mooted Questions of History," by Humphrey Desmond; p. 218.

(20) "Some Lies and Errors of History," by Rev. Reuben Parsons; p. 121.

(21) "Modern History," by Fredet; note, p. 518.

(22) "The Tribunal of Faith—The Inquisition," article by Albany Jones Christie, S. J.; Month, Vol. 49, p. 82.

(23) "Le Menzogne Nella Storia" (Historical Lies).

(24) "Distionnaire Apologetique," by J. Jaugey; Vol. I, p. 1525.

(25) "Brownson's Works," Vols. VI, X, XII and XIII.

(26) "Catholic Controversy," a reply to Dr. Littledale's "Plain Reasons," by H. S. D. Ryder, of the Oratory; p. 209.

(27) "Catholic Dictionary," p. 446-448.

(28) "Ecclesiastical Dictionary," p. 361-362.

(29) "Manual of Universal Church History," by Dr. J. Alzog; p. 979-987.

(30) Devos, "The Three Ages of Progress," pp. 165, 170, 235, 246.

(31) Guggenberger, S. J., "A General History of the Christian Era, Vol. II, p. 120-126. The reader will find in this work a very able, though condensed, treatment of the whole question.

(32) Ludwig Pastor, "The History of the Popes," Vol. IV, p. 398-405.

(33) Cesare Cantu, "Storia Universale" (Universal History), Vol. VII, p. 115-124.

(34) Rohrbacher, "Universal History of the Catholic Church, Vol II, p. 553-563. Italian edition, 1861.

(35) Bishop England, Vol. I, pp. 13, 183, 231, 309.

TESTIMONIALS

on the merits of "Christian Apologetics," in two volumes, from which the preceeding "Essay on the Inquisition" has been extracted

LETTER OF CARDINAL SECRETARY OF STATE.

Rome, January 13, 1901.

REV. JOSEPH C. SASIA, S. J.:

Reverend Father—With pleasure I hastened to place in the venerable hands of the Holy Father the work of Devivier's "Christian Apologetics," edited by your Reverence in the English language. His Holiness received the gift with feelings of deep satisfaction, congratulating you for having dedicated your talent to make better and better known, and to spread more and more the truths and beauties of the Catholic religion.

He expressed the earnest hope that the work you published may produce most abundant fruits, particularly among the people of the American Commonwealth, and thus lead an ever increasing number of souls to the true love and the true faith of Jesus Christ. And with a view that the good wishes of His Holiness may be fully realized, and you may have a pledge of the special benevolence that he cherishes in your regard, he imparts to you his apostolic benediction.

As to myself, whilst thanking your Reverence most cordially for the copy you presented to me, I cheerfully profit by this occasion to declare myself with sentiments of particular esteem,

Yours truly in our Lord,

R. CARDINAL MERRY DEL VAL.

The above is a faithful translation of the Italian original submitted to me.

P. W. RIORDAN,

February 8, 1904. Archbishop of San Francisco.

Washington, D. C., August 25, 1903.

REV. J. C. SASIA, S. J.:

Reverend and Dear Father—On my return to Washington, after an absence of some days, I have found your kind letter and the work you have been pleased to send me. Please accept my sincerest thanks for your kindness.

Truly, Reverend Father, you deserve the gratitude of all the Catholics who speak English, for having so well reproduced, augmented and edited in the English language the work entitled "Christian Apologetics," by Rev. W. Devivier, S. J. The extraordinary success which the book has met with in France and everywhere, is a sufficient proof of its merits and usefulness. I hope that it will meet with similar success in America.

Praying God to bestow upon you and upon your labors His choicest blessings, I remain, yours in Christ,

D. FALCONIO, Apostolic Delegate.

St. Mary's Cathedral, San Francisco, Cal.

It gives me great pleasure to add my name to those of the distinguished Archbishops and Bishops who have given their approval to the work "Christian Apologetics," by Rev. W. Devivier, S. J., which work is now reproduced in our language, edited, augmented and adapted to English readers by the Rev. Joseph C. Sasia, S. J.

I recommend it in a very special manner to the Reverend Clergy, Teachers in our Catholic Institutions, and advanced pupils in our Colleges and Academies. It contains a very able and complete exposition of the doctrines of our religion, and a refutation of the objections which are made to it, especially those urged by the so-called scientists.

I sincerely hope that this valuable work will meet with the encouragement it so richly deserves.

PATRICK W. RIORDAN,

June 4, 1903. Archbishop of San Francisco.

The undersigned, Superior of the California Mission of the Society of Jesus, in virtue of faculties granted to him by the Very Reverend Louis Martin, General of the same Society, hereby permits the publication of a book entitled, "Christian Apologetics, or A Rational Exposition of the Foundations of Faith," by Rev. W. Devivier, S. J., edited by Rev. Joseph C. Sasia, S. J., the same having been approved by the censors appointed to revise it.

JOHN P. FRIEDEN, S. J.

St. Ignatius College, San Francisco, Cal.,



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June 4, 1903.

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MONSIGNOR CAPEL'S

REJOINDER TO THE REPLY

OF

REV. J. H. HOPKINS, D.D.,

AND THAT OF

REV. J. A. GREAVES, M.A.

THIRD THOUSAND.

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MONSIGNOR CAPEL'S REJOINDER TO REV. J. H. HOPKINS' REPLY.

THERE appears in the current issue of the *American Church Review* a notice of Monsignor Capel's Pamphlet, "Catholic: an Essential and Exclusive Attribute of the True Church." It is written by Rev. J. H. Hopkins, D.D., Rector of Christ Church, Williamsport, Pa.

The first edition which the Doctor reviewed of the pamphlet contained but ninety-one pages; he found nothing new or interesting in it, though he deems it worthy of forty-four pages of criticism! And his review is now published in a separate form as "a complete reply to the Papal Controversialist, and should be read by every Churchman in the land, and by every Romanist as well. Those who have read Dr. Hopkins' article pronounce it to be one of the most masterly efforts of his life."

The task was a self-imposed one. And in a letter dated September 30, 1884, published in the said review, the Doctor tells us that it was "written in four days stolen from very pressing duties, shortly after the appearance of 'Catholic,'" published the first week in June. In an open reply, dated November 3, the Doctor

having been caught in citing a mutilated passage of St. Thomas, says the article "was prepared in only four days; and not having access to any large theological library, not a few of my quotations were necessarily made at second hand, though from sources which I thought reliable for accuracy."

Monsignor Capel invited "calm, honest investigation." Why, then, this hurried four days' writing, relying on false, or inaccurate second-hand quotations? But does the Doctor forget that in the same letter of *September* 30, 1884, he says that "the last revised proofs are passing through my hands. I have delayed them as long as I dared" (p. 269 of the *Review*). Surely three months and a half are sufficient to re-write and efficiently revise forty-four pages of printed matter. This haste of the Doctor (1) has made him mutilate a passage of St. Thomas Aquinas and thus falsify the Saint's teaching; (2) it has made the Doctor attribute an 'invention' to Cardinal Bellarmine in 1621, which notoriously was taught by St. Thomas Aquinas, who died in 1272; (3) this haste has led the Doctor to give a mutilated passage of St. Augustine and to suppress an important limitation made by this Saint concerning this and previously advanced explanations of the text, "Thou art Peter, and on this Rock will I build my Church"; (4) it has led the Doctor to quote a passage from the doubtful writings of St. Gregory the Great, and to keep back quotations from the unquestioned works of this Saint which give very different views of

the case; (5) it has led the Doctor to hold back clear statements concerning the Royal Supremacy; (6) this haste has made the Doctor garble and suppress passages of the Dogmatic Constitution of the Vatican.

Such a treatment of evidence from sources so important, is unworthy of a Doctor of Divinity, and of a Rector of a Protestant Episcopal Church.

But worse still, for haste can not be urged by way of excuse, the Doctor deliberately perverts the statement made by Monsignor Capel (pp. 21–23) concerning the power of Jurisdiction, on which the main question at issue turns. The Doctor makes the Monsignor *assert* what he *had denied* in language the plainest that can be written. Brought to book for this outrageous substitution of "Yea, yea," for "No, no," instead of doing what is done among gentlemen, the Reverend Doctor coolly re-asserts what he had said, and merely urges the Monsignor to prosecute in a court of justice a claim made by him, which claim he re-asserts, to hold both printer and author responsible for damages accruing. It is to be hoped that the Doctor in this matter is not a representative of many clergymen in the States.

But let us proceed. The argument of the treatise of Monsignor Capel rests on the facts that the True Church is an Organism; that this Organism is incapable of dismemberment; and that this Organism alone possessed Divine Mission and Jurisdiction. Then applying these facts by way of test to the Protestant Episcopal Church in the United States, it is concluded that:

Whereas, "The Church" has been shown to be an Organism vivified by the Holy Ghost and as incapable of Division as is the human body ;

Whereas, it has been shown that "The Church" alone was commissioned with divine power for the Ministry of the Gospel ;

Whereas, "Catholic" has been shown to signify *continuous* identity of life from the day of Pentecost, *universal* expansion with close intercommunion of all the organs and members, and possession of *the whole* deposit of 'the Faith once delivered to the Saints':

And seeing that "The Protestant Episcopalian Church" is a corporation with a separate autonomy self-constituted and self-named ;

Seeing that "The Protestant Episcopal Church" is possessed of no other than the human power which its members create ;

Seeing that "The Protestant Episcopalian Church" constituted itself a corporation in 1789, and accepted the Thirty-nine Articles decreed to be the legal doctrinal code of the National Church of England in 1562 :

Then may we answer Dr. Fulton's question put in the Convention at Philadelphia, October, 1883 : it is not "modest or truthful" to call "the Protestant Episcopal Church" *the Holy Catholic Church.*

The premises of the Argument are fully stated in the treatise "Catholic," and the historical facts are adduced from the best recognized authorities. That alone can

be regarded as an adequate reply which proves these facts and premises to be false; or which shows the reasoning on them to be vicious.

To call Monsignor "amiable"; or to gratuitously assume that his "chief triumphs have been won in drawing-room campaigns with notables of society, having more money than brains," a charitable description hardly worthy of a clergyman, will certainly not be accepted as a reply to stubborn facts and solid argument. Nor can the mere *ipse dixit* of Dr. Hopkins be taken in lieu of proof, the more so as he informs the public that he had not access to any large theological library. Much less can the raising of a new issue by introducing the doctrines of the Immaculate Conception and the Infallibility of the Pope be deemed a satisfactory reply. Nor finally, can Dr. Hopkins' exposition of "Modern Romanism" be accepted in face of the explicit statements and decisions to the contrary of the Councils of Trent and of the Vatican.

An honest reply must be of sterner stuff, if it hopes to quell the reasonable anxiety and doubts existing in the minds of earnest people, who can not understand how the "Protestant Episcopal Church in America" should have the pretension to be "The Holy Catholic Church" of the Apostles' Creed. With good reason they say, they dare not tell God Almighty "they believe in the PROTESTANT Episcopal Church," as the child of the Church says: "I believe in the Holy, Catholic, Apostolic and Roman Church."

I.

But let us follow Dr. Hopkins. He accepts the first two of Monsignore's theses concerning the Organic Nature, and the Universality or Catholicity of the True Church. He describes passage after passage in this part of the Treatise as "pure Anglican doctrine, . . . Anglicanism pure and simple. And we could quote whole pages of it besides, until our readers should be weary." A confrère of the Doctor goes even farther, saying that "the first and second theses are admirable statements of the truth, which we receive, profess, and rejoicingly maintain as against the whole non-Catholic world. *We should like to see them spread far and wide as tracts for the enlightenment of ignorant minds. Many thanks to the author.*" So speaks the newspaper *Living Church*, July 5, 1884.

Such an admission would be a hopeful sign, if the writers really understood the full force of proving the Church to be an Organism. Subsequent statements of Dr. Hopkins too plainly show he does not. For instance, Macaulay is cited as an outsider, a non-Catholic, just as St. Paul quotes a heathen poet for his purpose. And Monsignor cites Macaulay, notwithstanding his patent dislike of the Church of Rome, as a witness to the fact that She is an Organism, a Body Politic, born before all the present Kingdoms, and by every human calculation She is destined to outlive them all. The point in this evidence escapes the Doctor.

He shows the same want of appreciating the unity of life and continuity of identity, essential characteristics of an organism, when citing St. Cyprian in favor of the Branch Theory. The passage selected is this: "The Church is likewise *one, though she be spread abroad* and multiplied with the increase of her progeny; even as the sun has rays many, yet one light, and the boughs many, yet its strength *is one seated in the deep lodged root;* . . . . she stretches forth her branches over the universal earth, in the riches of plenty, etc."

"Here is the Branch Theory, word and thing," exclaims Dr. Hopkins, utterly forgetting that all High Churchmen admit that at this period at least the Church was undivided and entirely ignoring that St. Cyprian is fighting against the Novatians, who, like the Donatists a century later, were striving to make independent churches. St. Cyprian formally denies a branch theory.

Let us supply what the Doctor omits in the passage, and then continue it a few lines more: "Break a branch," says St. Cyprian, "from the tree, once broken *it can bud no more;* cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world with yet one light, which is spread upon all places while its *unity of body is not infringed.* She stretches *forth her branches over the universal earth,* in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there *one head, one source, one mother abundant* in the results of her fruitfulness."

The argument here stated, and the illustrations introduced, show the Church to be an Organic Whole, incapable of having branches separated from a trunk not drawing life from "*the deep lodged root.*"

St. Cyprian could not be plainer; his writings are replete with like teaching. To Pope Cornelius he writes rejoicing that Maximus and others "have returned to the Catholic Church . . . . and have in soundness of faith sought again the *abode of unity and truth.*" At the close of his letter St. Cyprian adds, "but now that this error is removed, a light has been shed into the breasts of all, and *the Church Catholic has been shown to be one, and that it can not be separated or divided*" (Ep. 51).*

And having stated to Antonianus the character of Novatian, St. Cyprian continues:

"Whosoever he be, and whatsoever he be, he is not a Christian, who is not in the Church of Christ. Although he may boast himself, and in lofty words proclaim his own philosophy or eloquence, he who has retained neither brotherly love *nor ecclesiastical unity*, has lost even what he had before. . . . . And whereas there is *one Church from Christ throughout the whole world divided into many members, and one Episcopate diffused throughout an harmonious multitude of many Bishops*, he (Novatian), notwithstanding the tradition of God, notwithstanding the unity of the Catholic Church *everywhere compacted and joined together, attempts to make a human church*, and sends

* The Oxford edition of the Library of the Fathers is used.

his new apostles through very many cities that he may establish certain recent foundations of his own institution" (Ep. 55, n. 20).

Again, St. Cyprian in unmistakable language asserts:

"There is one God, and one Christ, and His *Church one*, and the Faith one, and *a people joined in solid oneness of body by a cementing concord. Unity can not be sundered, nor can one body be divided by a dissolution of its structure*, nor be cast piecemeal abroad with vitals torn and lacerated" (*De Un.*, n. 19).

St. Pacian, in like manner, commenting on the words "The Church is the body of Christ," says:

"Truly the body not a member; the body composed of many parts and members knit in one, as saith the Apostle, 'For the body is not one member, but many.' Therefore the Church *is the full body compacted and diffused now throughout the world; like a city, I mean, all whose parts are united*, not as ye are, O Novatians, some small and insolent portion, and a mere swelling, that has gathered, and separated from the rest of the body" (Ep. iii. 8).

Let it be remembered that St. Cyprian and St. Pacian are writing dogmatically against the Novatians, who had true Orders, who retained the complete doctrine and the discipline of the Church except on one point. The language of these Fathers is identical with that used by St. Augustine a century and three-quarters later against the Donatists, whose position was similar to that of the Novatians. Here are the Saints' words:

"Not all heretics are over the whole face of the earth; some here, some there, but no place without them. They do not even know each other. There is one sect in Africa; another heresy in the east; another in Egypt; another in Mesopotamia. There are different heresies in different places, but one mother Pride bore them all, as our one mother the Catholic Church bears all faithful Christians spread through the whole world. Wonder not then, if pride engender separation, as charity bears unity. Yet the Catholic mother, the Shepherd Himself, who is in her, everywhere seeks out the wandering, strengthens the weak, heals the sick, binds up the broken, those from one quarter, those from another, who do not know each other. She, however, knows them all, because she is spread among them all. For instance, there is the party of Donatus in Africa, but not the Eunomians; the Catholic Church, however, is here with the party of Donatus. In the East there are Eunomians, but no Donatists; yet with the Eunomians there is the Catholic Church: *she is there as a Vine spreading everywhere in her increase;* they are there like useless vine-branches, cut off by the husbandman's pruning knife for their barrenness, which looked to be thought the Vine but not for pruning. . . . . *Those branches then lie where they were cut off, but the Vine, increasing everywhere, knows both the branches which have remained in her, and those which were cut off lying by her*" (St. Aug., Serm. 46).

St. Irenæus writes:

"The Church, though spread over the whole world to the earth's boundaries, having received both from the Apostles and their disciples the faith; . . . . having, as I have said, received that preaching and faith, the Church, though spread over the whole world, guards it sedulously as though *dwelling in one house;* and these truths she uniformly holds as having but *one soul*, and *one* and the same *heart;* and these she proclaims and teaches, and hands down uniformly as though she had but *one mouth.* For though throughout the world the languages are various, still the force of the tradition is *one and the same.* And neither do the churches founded in Germany, nor those in Spain, in Gaul, in the East, in Egypt, in Africa, nor in the regions in the middle of the earth believe or deliver a different faith; but as God's handiwork, the sun is one and the same throughout the universe, so the preaching of the truth shines everywhere, and enlightens all men that wish to come to the knowledge of the truth" (*Adv. Hæres.*, Book i., c. 10).

Evidently this Greek Father, who had learnt the rudiments of religion from St. Polycarp, the disciple of St. John the Apostle, who became Bishop of Lyons, knew nothing of Dr. Hopkins' Branch Theory. Nor did Origen, who writes: "Christians are not *one nation*, but out of all nations; and therefore did Moses as the highest honor designate them as *not a nation;* but, if the expression be allowable, *a nation of all the nations*" (vol. iv., book viii., n. 6).

Sixty pages of extracts from the writings of forty-

two Fathers of the first five centuries, upholding the indissoluble unity of Christ's Church, will be found in the first volume of *The Faith of Catholics*, just published. To these the reader can refer.

Only one quotation more shall be made here. It possesses singular force by the parallel drawn between the Unity in the Trinity and the Unity of the Church: "The Lord saith, 'I and the Father are one'; and again of the Father, the Son, and the Holy Ghost, it is written: 'and these three are one'; and does any think *that oneness, thus proceeding from the divine immutability, and cohering in heavenly sacraments, admits of being sundered in the Church, and split by the divorce of antagonist wills?* He who holds *not this unity* holds not the law of God, holds not the faith of Father and Son, holds not the truth unto salvation. This *sacrament of unity*, this bond of concord inseparably cohering, is signified in the place in the Gospel, where the coat of our Lord Jesus Christ is in no wise parted nor cut" (St. Cyprian, *De Un.* Ecc. 5, 6).

Surely Dr. Hopkins does not mean to say that the unity now presented by his "Branch Theory" in any way resembles the Unity in the Trinity? In face of the quotations made above and the others referred to, what is to be thought of the following astounding statement of the Doctor: "Now, the amusing thing is that so thoroughly does *our branch theory pervade all Christian antiquity*, that Monsignor can hardly make a quotation that does not go against himself"—no divided Church then!

When it is recalled that of these extracts several are

taken from the Treatises of St. Cyprian and St. Pacian, with which the Doctor says "*we have been familiar time out of mind*," there is every reason to ask has the Doctor really read the works of these Fathers ; or to say there are those who have eyes to see and see not. Like the Jews who saw not Christ, though they had the Scriptures ; so High Churchmen are blind to the clearest statements concerning the Spouse of Christ, the Living Church.

The fact is that Dr. Hopkins does not realize that an organism is made up of organs, each having its own function ; all knit together by interunion and dependence ; and all deriving movement from one common centre of life. Consequently that dismemberment must either destroy the whole organism, or any separated member must cease to be a part of the living organism.

The Church born on Pentecost Day is such an Organism, having organs destined to fulfil certain functions created and appointed by Jesus Christ, and deriving their movement from the abiding presence of the Holy Ghost. Her life is therefore continuous, Her identity ever the same, permitting Her in every age to say, "I am the Church of Christ, born in Jerusalem, and possessed of continuous existence till now." She can not be destroyed, because of God's promise; and should a member sever itself from Her or be severed by Her, it ceases to live and no longer forms any part of Her Organism. She has her day of birth ; and bore on that day the name "Catholic." A child grows to

manhood, having a continuous identity and bearing the same name. An arm, or any other member cut off, loses both life and name. So too with the Spouse of Christ, His Church.

Dr. Hopkins refers to the increase and activity manifested during the past century in the Protestant Episcopal Communion, and evidently adduces it as evidence in favor of the truth of its mission. But does he forget that in the same period of time, the Methodists, the Baptists, and the Presbyterians have made far greater progress, and have displayed far greater zeal and activity in missionary life? The returns made in 1881 show that Methodists were eight times as numerous, the Baptists seven times, the Presbyterians twice, as the Protestant Episcopalians. By Dr. Hopkins' logic these then are true and living branches of the Catholic Church. It is not amiss, Doctor, to remind you that when St. Augustine was made Bishop, he found the Donatists most numerous and most influential in his diocese. Yet he writes to them: "Come that you may be engrafted on the true Vine. . . . . Let them come before it be too late, before they lose the little Catholic sap that remains to them, and become dry wood, fit only for the fire" (Psalm c., Don. ix, 7.)

Surely the Doctor must be aware that in the time of the Caliphs, the Nestorian Communion had as many as twenty-five Archbishops, and extended from China to Jerusalem. The Monophysites likewise were in the majority in Egypt, even till the Mohammedan invasion.

These two Communions are said to have surpassed at one time those of the Greek and Latin Churches together (see Newman on Development, p. 292). The Nestorians, nevertheless, had been condemned as heretics by the third General Council at Ephesus, and the Eutychians or Monophysites by the fourth at Chalcedon. With all their vigor they were not living branches of the True Church; this is settled by the voice of the "Undivided" Church assembled in General Councils.

It has evidently escaped the attention of the Doctor that since the practices, the teaching of the distinctive doctrines, and the use of the books on spiritual life of the Church of Rome have been adapted and introduced by Protestant Episcopalians, new life and consequent growth have ensued. The Doctor has also left out of his calculation, that baptism is now more carefully administered in all sects, and so individuals get faith and are added to the Soul of the Church. And lastly, the Doctor has not yet learnt the theology embodied in the Monsignore's words: "There are in *all* sects those who are in simple, honest faith; they act with good conscience, and accordingly they receive of God grace and joy and peace." This comes not from the operation of the religious rites of the sect to which they belong, but from the good disposition of the individual, and from the great love and mercy of Him who has other sheep that are not of the One Fold, but who are called by Him.

These are some of the grounds accounting for the increase and life shown among the sects professing belief in Christianity; but such increase is no proof that these several denominations are branches of the Church.

There is much reason to suspect that the Branch Theory is a mere 'Will-o'-the-Wisp' in the minds of many of its professed upholders. Else why are they angered when individuals leave the Protestant Episcopal Branch to perch on the Roman; surely there has been, on their teaching, no migration from the Tree of Catholicism? Or holding the Branch Theory, how explain the anxiety to be in communion with those who teach and hold the Immaculate Conception, the Infallibility of the Pope and other doctrines stigmatized as heresies and additions to "The Faith once delivered to the Saints"? Or pushing to its logical consequences the Branch Theory, how could the same individual reasonably hold and practise 'Romanism,' 'Anglicanism,' 'Photianism,' travelling six months successively to Rome, London, and Constantinople?

II.

Dr. Hopkins next turns his thoughts to the question of spiritual jurisdiction. Monsignor Capel's words are first quoted accurately on p. 234, and afterwards beginning p. 236 are thoroughly falsified. The doctrine contained in the whole passage is the following:

"In appointing these pastors there was first, the im-

position of hands, and secondly, the being sent. . . . . The imposition of hands is the sacrament of orders ; . . . . its effect is conferred direct by God. . . . . The commission or 'being sent' is derived direct from the apostles. . . . . These two powers are distinguished as the power of order and the power of jurisdiction ; . . . . the one comes direct through the sacrament of orders, the other indirectly from God through the Church by appointment. . . . . The power of jurisdiction is not necessarily attached to orders, though for some acts, such as absolution from sin, both are necessary. . . . . The first, coming directly from Christ, is abiding, unchangeable, and is conferred in equal measure on each priest or bishop.

THE SECOND, NOT COMING IMMEDIATELY, BUT THROUGH THE CHURCH FROM CHRIST TO INDIVIDUALS, IS CONFERRED IN VARYING PROPORTIONS, AS MAY BE DEEMED EXPEDIENT FOR THE GOOD OF SOULS" (pp. 21, 22, 23)

Dr. Hopkins then declares, "*this is pure Anglican doctrine, there is not a single syllable of Romanism in it.*"

No, Doctor; this is pure Romanism, ancient and modern. Would that it were pure Anglican teaching, for then we should be one. We say, "the being sent or mission with its necessary consequent Commission or Jurisdiction can only be done through the Church's appointment." You yourself say, p. 260: "A vast amount of dust is raised by modern Roman writers about mission and jurisdiction, and Mgr. Capel does his little best in the same direction. *But the matter is simple*

enough in its essence. Mission is the gift given direct by God in every valid ordination as in every valid sacrament." You surely must perceive that this is the very contradictory of the doctrine put forward in my statement above.

The Doctor having his own theology in mind, replies to Monsignor Capel's crucial question, "Admit for argument's sake the validity of her orders, whence does the Protestant Episcopal Church of the United States derive its mission and jurisdiction?" The question, it will be remarked, concedes the power derived from 'the imposition of hands' to be valid; and demands only whence comes "the being sent, the mission, and the jurisdiction." The Doctor answers, p. 236: "*This Mission* being the very thing which he (Monsignor) had previously declared to *be given direct by God and to be abiding, unchangeable, and conferred in equal measure on each priest or bishop.*"

No, Doctor; Monsignor says, p. 25: "The second" (that is, Mission and Jurisdiction) "*not coming immediately*, but through the Church from Christ to individuals *is conferred in varying proportions as may be deemed expedient for the good of souls.*"

It was a bold stroke on the part of the Doctor to substitute the word *Mission* for the word *Order*, and so make Monsignor say the contradictory of what he wrote, and make him according to the teaching of his Church be the Teacher of gross heresy.

But still bolder is the stroke of the Doctor in striving to make the Prince of Theologians, St. Thomas

Aquinas, teach the same heresy. The Doctor cites from this Saint a passage wherein the power of Order is declared to be given by sacramental consecration; that it is inamissible; that it abides in its essence in a man even if he falls into schism or heresy; and that, consequently, its acts produce their effect. The quotation continues: "Moreover, jurisdiction power is that which is conferred by *the mere concession of man*, and such power does not inhere immovably." And here the Doctor ends; not so St. Thomas, who continues: "Wherefore in schismatics and heretics it (Jurisdiction) does not remain. Consequently they can not absolve, nor excommunicate, nor grant indulgences nor anything of this nature. The which, should they do, would produce no effect" (2, 2; q. 39, n. 3).

Doctor; "*by the mere concession of man*" is not the translation of "Ex simplici injunctione hominis," but it, of course, serves your purpose, and together with your mutilation of the passage enables you to cite St. Thomas in your favor—not a very honest or honorable procedure for a clergyman.

Since the above was written, Dr. Hopkins, in an open letter of November 3d, admits that "*not a few* of his quotations were necessarily made at second hand, though from sources which he thought reliable." And of this passage of St. Thomas, cited in this way, he tells us that "my friend, who happily has access to the original, tells me that my quotation is entirely correct (*sic*) *as far as it goes*, but that Aquinas further on" (why it is

the sentence continued) "*excludes* absolutions and excommunications. Had the *entire* passage been within my reach, I should not have used it in the way in which it appears in my article."

But, Doctor, St. Thomas Aquinas' works are easily obtained; thanks to the enterprise of Catholic publishers, for twelve dollars you could have obtained in New York a copy of the Summa from which you quote.* But as you did not study the original, why write in the *Review*, p. 260, "Among these sacramentals, (*sic*) St. Thomas expressly *includes* Poenitentia," when St. Thomas expressly *excludes* Poenitentia.

Not having seen the original nor even owning a St. Thomas, are you not a Naughty Doctor, to continue, "as Monsignor is careful to tell us more than once that absolutions would be 'null and void' if given by a deposed Bishop, though 'his ordinations would be valid,' we beg to recommend him to a fresh study of St. Thomas, reminding him that the present Pope, 'Leo XIII., happily reigning,' has restored St. Thomas to his old position of authority and influence?" Has not Monsignore, Doctor, every reason to turn the tables and ask you earnestly to listen to and accept the teaching of this Great Master? He never heard of your stated source of jurisdiction.

Dr. Hopkins says: "The being sent, the Mission and Jurisdiction come through valid ordination." In this

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* To be had of Pustet & Co.

he is one with the High Churchmen *of our day*. But names weightier than his give a very different account of the matter. In the year 1803, a petition was presented to the House of Lords. It bore the signatures and the titles of the Catholic Bishops of Ireland. It caused a lively discussion, in which the Anglican Bishop Horsley took a prominent part. His speech contains a clear exposition of the two spiritual powers. Here are his words :

"A noble duke on the opposite bench has said in exculpation of them, that these Roman Catholic bishops are really 'bishops.' Most undoubtedly they are bishops, as truly as any here : they are of the Episcopal order, and men, I dare say, in their individual character, highly worthy of that pre-eminence in the Church. But I am sure the noble duke knows enough of our ecclesiastical matters to be apprised of the distinction between the 'power of order' and 'the power of jurisdiction.' The power of order these Roman Catholic prelates possess ; but the power of jurisdiction does not of necessity attach upon the power of order. A man may be a bishop, and yet it follows not of necessity that he is bishop of a diocese. The two powers of order and jurisdiction are *quite distinct*, and *of distinct origin*. The power of order is properly a capacity of exercising the power of jurisdiction conferred by a competent authority, and this power of order is conveyed through the hierarchy itself, and no other authority but that of the hierarchy can give it. The *only competent authority* to give the

power of Episcopal *jurisdiction* in this kingdom is *the Crown*. It is true that in this part of the United Kingdom that power may seem in some degree to flow from the hierarchy, because we have the form of an election of a person to be a bishop of a vacant See by the clergy of the cathedral. But this is a mere form; the Chapter can not proceed to elect without the King's license. The King's license to elect is always accompanied with his Majesty's letter missive recommending a fit person to this choice; and it always so falls out that the Chapter agree with the King in their opinion of the fitness of the person. In substance, therefore, *the collation of the diocesan jurisdiction is from the Crown. In Ireland the collation of the power of jurisdiction is both in form and substance from the Crown solely; for the prelates of that part of the kingdom are appointed to their respective sees, without any congé d'elire or any form of election, by letters patent under the Great Seal.* In neither part, therefore, of this kingdom can there be any *legitimate* power of *jurisdiction* but what is *conferred by the Crown, and the claim of such a power, independent of the Crown, is a most outrageous violation of the very first principles* of our ancient constitution' (Hansard, First Series, vol. iv., col. 800.*

Twenty-two years later, in the House of Lords, in another discussion concerning the Catholic Question,

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*Monsignor Capel acknowledges with sincere thanks the valuable assistance of the magnificent Astor Library, of that of the Union League Club, and of the Theological Library of the Xavier Union, in preparing his several writings given to the American public.

Bishop Van Mildert the Anglican said : "Spiritual power, my Lords, is twofold, and the two parts of which it is composed have been clearly defined by one of the most distinguished ornaments of our episcopal bench, whom many of your lordships must have often heard in this house with admiration and delight—I mean Bishop Horsley. In a speech on the subject we are now discussing, that eminent prelate remarked the just and proper distinction between the 'power of order' and the 'power of jurisdiction,' both appertaining to spiritual authority, but quite distinct and of distinct origin. The power of order, my Lords, is simply and purely spiritual, and can emanate from none but a spiritual authority. It is that power which confers the capability of exercising spiritual functions, or, in other words, qualifies a person to minister in sacred things. This power the sovereign, the temporal ruler of the state being a layman, can not possibly confer. He has it not himself, and therefore can not communicate it to others. It originates in another and higher source. And this is all that properly belongs to the power of order.

"The power of jurisdiction goes much further than this, it extends to the entire government of the ecclesiastical body, to the appointment of particular persons to exercise spiritual functions throughout the State, and regulations by which they shall be directed to their respective remunerations according to the stations they hold in the ministry ; in short, to everything which in ecclesiastical, no less than in civil polity, it is the duty

of the legislative and executive government of the country to provide for the general benefit of the community.

"Now, it is manifest, my Lords, that *this latter power, though spiritual in its purpose and effect, can not be exercised by any other authority than that of the State*, much less by any foreign power without a palpable interference with that authority; neither can it be carried into effect without a perceptible and powerful influence upon men's temporal interests. It is, however, asserted that the power claimed in modern times by the See of Rome is nothing more than that which belongs to the Church only, and which has been expressly disclaimed by the sovereigns of this country, as a part of their prerogative. The true line of distinction, I apprehend, my Lords, to be this: Spiritual functions belong exclusively to the Church, *spiritual jurisdiction belongs to the State*, as allied to the Church, *and although exercised by the Church, is derived from the State.*"

Then after arguing the 37th Article and Queen Elizabeth's injunctions thereon, Bishop Van Mildert concludes:

"The sovereign, though supreme head both of Church and State, can not take upon himself to preach, to baptize, to administer the Eucharist, to ordain, to confirm, or to consecrate. These are offices purely and exclusively spiritual; and Queen Elizabeth rejects the very supposition of their belonging to the sovereign as a slanderous construction of her asserted claim to supremacy. *But she still maintains and abates nothing of*

her title to supreme jurisdiction; nor will allow any states of the realm, whether ecclesiastical or civil, to be subject to any foreign jurisdiction" (Hansard, Second Series, vol. xiii., col. 696–698).

It must be remembered that Bishops Horsley and Van Mildert were defending the cause and claims of the Established Church of England before one of the great Estates of the Realm, and this when the Roman Church was seeking official recognition of her jurisdiction in the British Isles. They clearly knew nothing of Doctor Hopkins' theory that "Mission is the gift given direct by God in every valid ordination, *as in every valid sacrament,*" whatever the last incomprehensible clause means. These Bishops uphold that their spiritual jurisdiction is by appointment of the Sovereign of England. And they are right. It accords with the Oath of Supremacy taken by them.

Having made Monsignor teach rank heresy, and having sought to make St. Thomas Aquinas uphold it, Dr. Hopkins triumphantly asks: "Does he (Monsignor) suppose that a thing which is given 'direct by God' Himself is null and void unless subsequently endorsed by the Pope?" Monsignor answers: assuredly not. He answered the question in his treatise *Catholic* by saying that "*orders are abiding and unchangeable*"; nay, the Doctor is good enough to say: "as to ordination he (Monsignore) does not make its validity dependent on the Pope"; nor, Doctor, does any other teacher of the Church of Rome.

The Doctor facetiously demands: "Could the English Parliament by passing an act, *touch* in any wise the living Divine authority of the Church? Could an act of Parliament *substitute* inwardly a human power in the place of that which was Divine direct from God?" To the which Monsignor answers: "Beyond all doubt an Act of Parliament could *not touch, substitute, or create a Divine and spiritual power;* it could only give *human authority*." But the Parliaments of the Tudors, of the Stuarts, and of the Hanoverians, *pretend to confer spiritual authority*. In the reign of the present Queen, by an act of Parliament (V. cap. 6) "the Archbishop of Canterbury and York may consecrate British subjects or foreigners to be bishops in foreign countries." The Act declares that "such bishops, so consecrated, *may exercise* within such limits as may from time to time *be assigned* for that purpose in such foreign countries by Her Majesty, *spiritual jurisdiction* over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing themselves under their authority." And in virtue of that act of Parliament, but in opposition to the Canons of the first General Council of Nice, did Queen Victoria by Letters Patent, create an Anglican Bishopric of Jerusalem, and an Anglican Bishopric of Gibraltar covering the countries washed by the Mediterranean!

Now Monsignore's contention is that the Queen of England and the English Parliament have no *spiritual ju-*

risdiction to give, notwithstanding the preposterous claim; and consequently that the Anglican Bishops of Jerusalem and Gibraltar have not a shred of Divine mission. They were *sent* by the Queen of England, not by God nor by God's Church.

The real question at issue, namely, the source and nature of the Authority, Mission, Jurisdiction of the Anglican Communion, is decided most unintentionally and *naively* by Dr. Hopkins in favor of Monsignor Capel's statement: that the Church of England, deriving her authority ultimately from the Crown of England, it must be of the same human character as that given to the judges and to the officers of the Army and Navy.

Ordination does not make a man *assistant* Bishop, or Bishop *of New York*, or *Arch*bishop; it only makes him Bishop. The power to have charge of souls in a diocese, or to have authority over suffragan Bishops of a province, comes not from ordination, but by appointment.

Pope St. Gregory erected the Archbishopric of Canterbury and appointed its first Archbishop; sixty-eight archbishops were successively appointed by the Popes to the same See of Canterbury. These therefore received their divine and spiritual authority *indirectly from God* through the Church. But the seventieth was appointed by Henry VIII., and all other of the archbishops of Canterbury since have been appointed by the reigning Sovereign. Now as the reigning sovereigns and Henry VIII. had only *human authority* to give, the archbishops

received not divine and spiritual power, but merely *human authority*. So thoroughly is this acknowledged by the law of England that, as Blackstone has it, all resignations being made to a superior, a Bishop resigns his office into the hands of the Archbishop, but the Archbishop resigns into the hands of the King. It is plain neither could resign the inamissible power of order, it therefore can only be the mission, jurisdiction, charge of souls. The act of resigning to the Crown as the Archbishop does, is the visible admission that the source whence whatever authority the *Arch*bishop has, comes from the Sovereign of England.

In like manner, during the reign of the first sixty-nine archbishops of Canterbury, the supreme tribunal for deciding controversies concerning faith, morals, and discipline, was the See of Rome. From the appointment of the seventieth archbishop of Canterbury onwards the Crown, later the Crown in Council, became the final Court of Appeal in matters ecclesiastical.

In virtue of this authority the doctrine of baptismal regeneration in the Gorham case; the doctrine of the Sacrifice according to the Order of Melchisedec; the doctrine of the inspiration of the Scripture involved in the Essays and Review case; the doctrine of the atonement and of absolution from sin: have in turn been adjudicated on by the present Queen of England in Council for her Church just as the Pope would do. The decisions were given in the most comprehensive sense; to believe or to reject them is equally allowable to the clergy and laity of the Church of England.

Dr. Hopkins would fain make us believe that this exercise of ecclesiastical power is what is meant when "St. Peter required those to whom he wrote to '*submit* . . . . to the *King* as *Supreme*.'" The Doctor innocently concludes: "And the Church of England is a true follower of St. Peter—name and thing." Why then does not the Doctor follow so good an example and *submit* to the President of the United States as *supreme* in matters spiritual?

Having delivered himself of this extraordinary commentary on this passage of Scripture, the Doctor treats his readers later to some equally romantic historical information. He accepts the qualification of the Royal Supremacy in the address of the Convocation of Canterbury to the Crown in 1854, as a "distinct assertion of the continuity of the Church, and of the limitation of the very idea of the royal supremacy to that which *history shows to have been ancient in England*." The qualification in the address runs thus: "As it (the royal supremacy) was maintained in ancient times against the usurpation of the See of Rome, and was recovered and reasserted at the Reformation." Now will the Doctor give us the name or names and dates of the Kings of England previous to the reign of Henry VIII., (1) who created any bishopic, (2) who appointed an Archbishop of Canterbury, (3) who decided a question of faith and morals? Unless the Doctor can give the instances, he stands convicted of propagating the false statement that Queen Elizabeth only claimed the

power, which is and *was of ancient time*, due to the imperial crown of this realm; that is under God to have the sovereignty and rule over all manner of persons born within these, her realms.

Indeed, he can already be convicted out of his own mouth. He cites the Bull of Pope Vitalian appointing Theodore, the Greek Monk, Archbishop of Canterbury a thousand years ago—he ought to have said twelve hundred. The very opening sentence is: "By *authority of Blessed Peter, Prince of the Apostles*, to whom power was given by our Lord to bind and to loose in Heaven and on Earth, *we*, however unworthy, *holding the place of that same Blessed Peter* who bears the Keys of the Kingdom of Heaven, *grant* to you Theodore and your successors all that from old time was allowed forever to remain unimpaired in that, your Metropolitan See in the City of Canterbury." Dr. Hopkins says "it is not unpleasant to read" this. It is certainly very instructive to see that in the year 664, just *twelve hundred and twenty years* ago, our Catholic Saxon Fathers believed (1) that Blessed Peter was Prince of the Apostles, (2) that the Pope held the place of that same Blessed Peter, (3) and that not the King of England, but the Pope of Rome had to create Theodore Archbishop.

The latter at the Synod held at Hertford in 670, says: "Theodore, the unworthy Bishop of the See of Canterbury, *appointed by the Apostolic See.*" All this is thorough *Modern Romanism*, as the Doctor calls, but not understands it. Had he read even so small a work

as Bede's *Ecclesiastical History*, which thanks to Mr. Bohn can now be had for a dollar and a half in an English translation, the Doctor would have learnt there is an abundance of this, not unpleasant writing. He would learn (p. 62) that Pope Gregory the Great "bore the *pontifical power over all the world, and was placed over the churches already* reduced to the faith of truth; he made our nation, till then given up to idols, the Church of Christ, so that we may be allowed thus to attribute to him the character of an Apostle." In virtue of his office the same Pope Gregory created the Archbishopric of Canterbury, appointing thereto its first occupant with these injunctions: "We give you no authority over the Bishops of France, *because* the Bishop of Arles *received the pallium*" (the symbol and seal of Archiepiscopal rule) "*in ancient times from my predecessors*, and we are not to deprive him of the authority he has received. . . . . But as for all the Bishops of Britain, *we commit them* to your care" (St. Bede, p. 44). These words, written by Pope Gregory the Great in 601, that is, twelve hundred and eighty-three years ago, sound as though written by Leo XIII. in 1884. There is a genuine ring about them; no royal supremacy there; they, with the rest of the pages of Bede, bear evidence that our Saxon forefathers knew only of the supremacy of the Pope ruling from "the Roman Apostolic See." They in the language of this saintly historian, who died as early as 735, "understood perfectly that the Roman was the Catholic and Apostolic Church" (p. 166).

All this is sadly in contrast with the Church of England, from the reign of Henry VIII. to the present Queen. The primacy and supremacy of the Roman Apostolic See is denied; to be a Papist, a faithful follower of the Pope, is to be an object of scorn. The authority of the successor of St. Peter is repudiated solemnly by every Anglican Bishop in favor of the primacy and supremacy of the Sovereign of England. Here, in parallel columns, are the oaths of supremacy taken in the reigns of Edward VI. (1547–1553) and of Queen Victoria, regnant since 1830:

Oath of Supremacy under Edward VI.

"I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Bishop of Rome, and his authority, power, and jurisdiction. And I shall never consent nor agree, that the Bishop of Rome shall practise, exercise, or have, any manner of authority, jurisdiction, or power within this realm, or any other the king's dominions, but shall resist the same at all times, to the uttermost of my power. And I from henceforth will accept, repute, and take the King's Majesty to be the only supreme head in earth, of the Church of England: And to my cunning, wit, and uttermost of my power, without guile, fraud, or other undue mean, I will observe, keep, maintain, and defend, the whole effects and contents of all and singular acts and statutes made, and to be made within this realm, in derogation, extirpation, and extinguishment of the Bishop of Rome, and his

Oath of Supremacy under Queen Victoria.

"I, A. B., Doctor in Divinity, now elected Bishop of ——, do hereby declare that your Majesty is the *only supreme* governor of this your realm *in spiritual and ecclesiastical things*, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm; and I acknowledge that I hold the said bishopric, *as well the spiritualities* as the temporalities thereof, *only of your Majesty*. And for the same temporalities I do my homage presently to your Majesty. So help me God. God save Queen Victoria."

authority, and all other acts and statutes, made or to be made, in *reformation and corroboration of the King's power, of the supreme head in earth, of the Church of England:* and this I will do against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise do nor attempt, nor to my power suffer to be done or attempted, directly, or indirectly, any thing or things, privily or apertly, to the let, hinderance, damage, or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any other be made, or hath been made, by me, to any person or persons, in maintenance, defence, or favor of the Bishop of Rome, or his authority, jurisdiction, or power, I repute the same as vain and annihilate, so help me GOD, all saints and the holy Evangelist."

The Doctor cites Froude: to Froude we turn; he says:

"The position of bishops in the Church of England has been from the first anomalous. *The Episcopate was violently separated from the Papacy,* to which it would have preferred to remain attached, and *to secure its obedience it was made dependent on the Crown.* The method of Episcopal appointments instituted by Henry VIII. as a temporary expedient, and abolished under Edward as an unreality, was re-established by Elizabeth, not certainly because she believed that the invocation of the Holy Ghost was required for the completeness of an election which her own choice had already determined" (Vol. xii., p. 499).

And the late Rev. Mr. Green, an Anglican, writes :

"In the spring of 1531, Convocation was assembled to be told that forgiveness could be bought at no less a price than the payment of a fine amounting to a million of our present money, and the acknowledgment of the King as the chief protector, the only and supreme lord and Head of the Church and clergy of England. Unjust as was the first demand, they at once submitted to it ; against the second they struggled hard. But their appeals to Henry and Cromwell met only with demands for instant obedience. A compromise was at last arrived at by the insertion of a qualifying phrase, 'so far as the law of Christ will allow,' and with this addition the words were again submitted by Warham to the Convocation. There was a general silence. 'Whoever is silent seems to consent,' said the Archbishop. 'Then are we all silent,' replied a voice from among the crowd" (*Hist. Eng. People*, Vol. ii., p. 152).

Notwithstanding the explicit statement of the Royal Supremacy made in these oaths and passages; notwithstanding the perpetual appointment by the Crown of the Archbishop of Canterbury ; notwithstanding the Crown in Council being the final Court of Appeal in matters of doctrine and discipline; notwithstanding the fact that in the reign of Queen Victoria, her Majesty has had to give decisions on the most important Christian doctrines ; notwithstanding that the Queen has by letters patent erected both in and out of her own dominions new bishoprics and dioceses : notwithstand-

ing all this, Dr. Hopkins is bold enough to call outrageous "the construction put upon that action of Parliament by Monsignor," and he cites it "as a specimen of the conscientious accuracy of Monsignor; he tells us that 'Henry VIII. was voted Spiritual Head of the Church'; and that 'the said headship was decreed to be perpetual in Elizabeth and her successors.' Whereas the *truth* is, that no such title as '*Spiritual* Head' was ever conferred on any King or Queen of England, by either Convocation or Parliament; and the 'headship' was *not* 'decreed to be perpetual in Elizabeth and her successors.' So far from it, the title 'head' was repealed under Queen Mary, and was *deliberately dropped* under Elizabeth, and has never been reënacted by either Convocation or Parliament from that day to this!"

Monsignor Capel without the least hesitation leaves to the judgment of the public whether these statements and deeds do or do not establish that the *claim* of Supreme Head in things Spiritual is accorded by the Parliament to the Sovereign of England, and is acted on by the Crown in the very same way that the Pope acts in the government of the Church of Rome.

"The Protestant Episcopalian Church in America" is *daughter* of the Established Church in the British Isles, inasmuch as she brought from her mother the liturgy, the orders, the ecclesiastical polity possessed before the Declaration of Independence. Even before this event took place, it was submitted to the law officers of the Crown in 1721 during the reign of George I.: "Whether

America was to be so far considered within the Diocese of London that the Bishop thereof had all power in America." The Law Officers of the Crown replied in the negative, and gave it as their opinion that Letters Patent from the Crown must be taken out to confer jurisdiction. The then Bishop of London, Gibson, neglected to obtain such Letters Patent.

Since the power of the Supreme Head or Governor of the British Empire ceased to exist in the United States from the moment of the Independence; therefore, the Protestant Episcopal Church had to form its own corporation, give itself a name, *generate its own authority, which could not be other than human:* so was it *created* in the October of 1789.

The Methodist Episcopalians, the Baptists, and the other religious denominations, formed themselves into Corporate Bodies by a similar process, and generated their governing power and authority. This has nothing whatever to do with the question of the validity of their ordinations.

III.

Dr. Hopkins next devotes his talents and learning to St. Peter, his successors and their office.

(*i.*) Finding St. Peter "most presumptuous, self-confident, and boastful," the Doctor accounts for much. He denies *in toto* Monsignor's statement, "that St. Peter received *separately*, and in *its plenitude*, that power of binding and loosing which subsequently was given to

the twelve *collectively*." The Doctor dismisses it "as a fiction entirely exploded. There is not one word of substance in it. And anyhow it is a logical contradiction in terms; . . . . the power was given to the Twelve *collectively*. *That* is the Scriptural doctrine. That is the doctrine of the Fathers. That is Anglican doctrine, and it renders the 'separate' and plenitude business logically impossible" (pp. 240–241).

Hold, Doctor! The Scripture recounts in St. Matt. xvi. 19, that Jesus said to *Peter*, "And whatsoever THOU shalt bind upon earth, it shall be bound also in heaven: and whatsoever THOU shalt loose upon earth it shall be loosed also in heaven." Two chapters later, St. Matt. xviii. 18, it is narrated that Jesus said to *the Twelve:* "Whatsoever YOU shall bind upon earth, shall be bound also in heaven; and whatsoever YOU shall loose upon earth, shall be loosed also in heaven."

By the most elementary law of grammar in the first passage there is given separately to ONE what in the second is given collectively to the TWELVE.

The Fathers will equally bear witness against you, Doctor. Tertullian, whose death is placed at the latest in 240, writes: "For if thou thinkest heaven is still closed, remember that the Lord left here the keys thereof *to Peter, and through him to the Church*" (Scorpiace, n. x.)

Origen writes: "What in a previous passage (Matt. xvi. 19) was *granted to Peter alone*, seems here (Matt. xviii. 18) to be shown to be granted to all who have addressed

three admonitions to all sinners." Again, "When the chief authority as regards the feeding of the sheep was delivered to Peter, and on him as on the earth the Church was founded, of no other virtue was the confession required than that of love." (See Faith of Catholics, Vol. ii., pp. 6–7).

St. Cyprian, beheaded 258, writes to Jabianus: "*To Peter first* on whom He built the Church, and from whom He appointed and showed that unity should spring, the Lord gave that power, that whatsoever he should loose on earth, should be loosed in heaven. And *after* His resurrection also He speaketh *to the Apostles*, saying: 'As my Father,' etc. (St. John xx. 21–23). Whence we learn that they only who are set over the Church, and are appointed by the law of the Gospel and the ordinance of the Lord, may lawfully baptize and give remission of sins; but without nothing can be bound or loosed, where there is no one who can either bind or loose" (Ep. lxxiii. 7).

St. Cyril of Jerusalem writes: "Peter the chiefest and foremost of the Apostles" (Catech. ii., 15); again, "Peter the foremost of the Apostles, and chief herald of the Church" (Catech. xi., 3); and again, "Peter also the foremost of the Apostles and the key-bearer of the Kingdom of Heaven" (Catech. xvii., 27).

By the way, Doctor, it is poor wit because Monsignor says St. Cyril of Jerusalem represents the Church in Asia Minor, to conclude that Monsignor located Jerusalem in the present Asia Minor. The remembrance

of the close intercommunion of the undivided Church, and of the exile of St. Cyril, and of ancient Classical Geography, might have spared you a sorry joke. But to return :

St. Pacian, who died about 373, writing against the Novatians, says : "According to the relation of Matthew himself the Lord spake a little above *to Peter;* He spake *to one* that from one He might lay the foundation ; afterwards delivering the very same command *in common* to all" (Ep. iii. 26).

St. Leo the Great, about 450, writes : "And yet out of the whole world Peter alone is chosen to preside over the calling of all the Gentiles, and over all the Apostles and the collected Fathers of the Church ; so that there be among the people of God many priests and many shepherds, yet *Peter rules all by immediate commission* whom Christ also rules by sovereign power. Beloved, it is a great and wonderful participation of His own power which the Divine condescendence gave to this man ; and if He willed that other rulers should enjoy *aught together with him*, yet never did he give, *save through him*, what he denied not to others" (Serm. 4, vol. i., p. 15).

These citations are sufficient to convince you that what was given to Peter individually and in its plenitude was given collectively to the apostles by the words, "Whatsoever *you* shall bind," etc.

You, Doctor, will at least respect the opinion on this matter of the great Bossuet—the light of the Gallican Church. "We," says the Eagle of Meaux, "shall find in

the Gospel that Jesus Christ, willing *to commence the mystery of unity* in His Church among all his disciples chose twelve; but that willing *to consummate the mystery of unity* in the same Church among the twelve he chose one. . . . . Say not, think not, that the ministry of St. Peter terminates with him: that which is to serve for support to an Eternal Church can never have an end. Peter will live in his successors. Peter will always speak in his chair. This is what the Fathers say. This is what six hundred and thirty Bishops at the Council of Chalcedon confirm. . . . .

"It was then clearly the design of Jesus Christ *to put first in one alone what afterwards He meant to put in several;* but the sequence does not reverse the beginning, nor the first lose his place; . . . . that power given to several carries its restriction in its division, whilst power given to one alone, and over all and without exception carries with it *plenitude*, and not having to be divided with any other, it has no bounds save those which its terms convey" (Serm. on the Unity of the Church).

(*ii.*) The Doctor says: "Monsignor tells us, in the usual Roman phrase, Peter was chosen to be *the Rock* on which the Church was to be built." He then proceeds to show that *Stone* and *Rock* respectively refer in the Scriptures to the *Human* Nature and to the *Divine* Nature of Christ, and consequently in the passage, "And upon this Rock will I build my Church" must be so interpreted. And the Doctor concludes: "The voice of antiquity is as clearly against the Roman interpreta-

tion as the analysis of Scripture itself. . . . . *The earlier Fathers uniformly* explain the *Rock* as being Christ our God, or the confession of, or the faith in, that same *Deity* of Christ; and even those who seem to interpret it of St. Peter, do it in such a way *as to exclude all Roman inferences*" (p. 249).

Wrong again, Doctor; even Littledale, whom you too evidently take as teacher, while you have not "access to any large theological library," does not say, as you do, the "*Fathers uniformly.*" He cites the names of only *ten.* Rev. Fr. Ryder, in a "Reply to Plain Reasons," disposes of some of these ten by indicating *four* passages in Origen; *three* passages in St. Hilary; *six* passages in Chrysostom; *one* passage in St. Augustine; *two* passages in St. Cyril of Alexandria; one in venerable Bede: in all of which *St. Peter is declared to be the Rock!*

Surely, Doctor, you must have heard that Rev. T. W. Allies, and the Rev. R. I. Wilberforce, made a most elaborate and lengthened research of the Fathers, while yet clergymen of the Church of England, on this very question? The result was the resigning of the livings they held, followed by submission, some thirty years ago, to the Church built on the Rock. Their researches were published in two standard works, "The See of St. Peter," and "The Principles of Church Authority." Mr. Allnatt has in his admirable "Cathedra Petri" given, in some one hundred pages, the results of the latest information on the question; "The Faith of Catholics," just published, devotes one hundred pages

dictine editor, though inclined to attribute it to St. Gregory I., admits that the question of the authorship is a very difficult one" (Reply to Plain Reasons, p. 3).

Remember, Doctor, it is this same 'Gregory, Pope of Rome,' who wrote to 'Augustine, Bishop of the Church of Canterbury': WE give you no authority over the bishops of France, because the Bishop of Arles received the PALLIUM in ancient times from my PREDECESSOR, and we are not to deprive him of the authority received. . . . . But as for all the bishops of Britain, WE COMMIT them to your care, etc., (Bede, Ecc. Hist., B. i., c. 27).

Remember, Doctor, it is this same St. Gregory the Great who writes (Lib. ix., Ep. 12): "As to what they say of the Church of Constantinople, who doubts that it is subject to the Apostolic See? This is constantly owned by the most pious Emperor and by our brother, the Bishop of that city"; and again, (Lib. ix., Ep. 59): "If any fault is found amongst bishops, I know not any one who is not subject to it (the Apostolic See); but when no fault requires otherwise all are, secundum rationem humilitatis, equal" (Father Ryder's Reply, p. 71).

But, Doctor, here are passages of the Fathers which need no commentary. Tertullian, de Præscript, c. xxii., asks: "Was anything hidden from *Peter, the Rock whereon the Church was built?*" (Ep. lxi. 8).

Writing to the Lapsed, St. Cyprian says: "Our Lord, whose precepts and warnings we ought to observe, determining the honor of a Bishop, and the ordering of

His own Church, speaks in the Gospel and says to *Peter: 'I say unto thee, thou art Peter, etc.' Thence the ordinations of Bishops and the ordering of the Church runs down along the course of time and line of succession*, so that the Church is settled upon her bishops, and every act of the Church is regulated by these same prelates" (Ep. xxxiii. 3).

Again: "There is but one Baptism and one Holy Ghost, and one Church *founded by Christ the Lord upon Peter, through an original and principle of unity*" (Ep. lxx. 5).

He writes to Antonianus concerning his reconciliation: "I received your first letter, dearest brother, firmly upholding the concord of the Sacerdotal College and cleaving to the Catholic Church, wherein you did not communicate with Novatian, but followed my advice and agreed with Cornelius, our brother bishop, to hold one uniform course. You wrote also that I should transmit a copy of the same letter to our colleague Cornelius, that so laying aside all anxiety, he might know that you *held communion with him, that is, with the Catholic Church*" (Ep. lv. 1).

"For neither did Peter, whom the Lord *chose first, and on whom He built His Church*, when Paul afterwards disputed with him about circumcision, claim or assume any thing insolently and arrogantly to himself; so as to say that he held the primacy, and should rather be obeyed of those late and newly come" (Ep. lxxi. 2).

St. Cyprian in his letter to Florentius writes: "Will

you also go away? Peter answered Him, 'Lord, to whom shall we go, etc.' There Peter speaks *upon whom the Church had to be built, teaching and showing in the name of the Church*, that although a contumacious and proud multitude of such as will not obey may withdraw yet the Church does not depart from Christ."

St. Cyprian writes to Pope St. Cornelius: "After all this they yet in addition having had a pseudo-Bishop ordained for them by heretics, dare to set sail and carry letters from schismatic and profane persons *to the chair of Peter, and to the principal Church, whence the unity of the Priesthood took its rise*, remembering not that they are the same Romans whose faith has been commended by the Apostle, to whom faithlessness can have no access" (Ep. lix., n. 18).

St. Cyprian writing to the Pope St. Cornelius, says: "For this has been the very source whence heresies and schisms have taken their rise, that obedience is not paid to the Priest of God, nor do they reflect that there is for the time *one High Priest* in the Church, and *one Judge for the time in Christ's stead;* WHOM, IF THE WHOLE BROTHERHOOD WOULD OBEY ACCORDING TO THE DIVINE INJUNCTIONS, no one would stir in anything against the College of Prelates" (Ep. lix. 6).

The passage cited from St. Cyprian to uphold his assertion is *garbled* by Dr. Hopkins. The Saint argues as a Catholic priest would in our day, that to arm souls against false teachers, there must be regard for the *Source of truth*, there must be looking *to the Head*,

there must be keeping to *the doctrine of Christ*, and that lengthened argument is unnecessary, as the *Office* and Prerogative of St. Peter are easily settled ; and thus a sure test of being in the True Church is easily attainable. All this Dr. Hopkins *suppresses*, and of course destroys St. Cyprian's argument. The whole passage is the very extract referred to in 'Note Q,' given above to show '*the authority derived through Peter to all Bishops.*' Here is the full text ; brackets show what the Doctor alone cited:

"This" (being misled) "will be, most dear brethren, so long as there is no regard to the *Source of truth*, no *looking to the Head, nor keeping to the doctrine of our heavenly Master.* If any one consider and weigh this, he will not need length of comment or argument. *Proof is ready for belief in a short statement of the truth.* The Lord saith unto Peter, I say unto thee (saith He) that thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound also in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven. To him again, after His resurrection, He says, Feed My sheep. [Upon him being one He builds His Church ; and though He gives to all the Apostles an equal power, and says, As My Father sent Me, even so send I you ; receive ye the Holy Ghost ; whosesoever sins ye remit, they shall be remitted to him, and whoseso-

ever sins ye retain, they shall be retained; *yet in order to manifest unity, He has by His own authority so placed the source of the same unity, as to begin from one. Certainly the other Apostles also were what Peter was, endued with an equal fellowship both of honor and power ; but a commencement is made from unity, that the Church may be set before us as one.*] . . . . He who holds not this unity of the Church, does he think that he holds the faith ? He who strives against and resists the Church, is he assured that he is in the Church ?" (*De Un.*, 3–4).

This is one of the treatises of which Dr. Hopkins says: " Every word is accepted by Anglican Churchmen; treatises in which there is *not one syllable of the modern Papal theory*," and with which we (including himself, it is to be presumed) have been perfectly " familiar time out of mind."

How comes it then, Doctor, that you and your confrères should charge the Popes and others with interpolating the writings of St. Cyprian ? How comes it that you should call it a trick of Monsignore to cite from editions which you are pleased to call interpolated ? The Oxford Library of the Fathers is sufficient to prove Monsignore's theses ; and he therefore referred to it as easy of access to Anglicans. In doing this he did not sacrifice his right to cite from other editions of St. Cyprian. Doctor, you and others are apparently in happy ignorance of what scholars have to say concerning these so-called interpolations. The following from Mr. Allnatt's excellent book will be of service : These

passages "were omitted in the editions of ERASMUS (1520), FELL (1682), and BALUZIUS; but retained in those of PAUL MANUTIUS (1563), PAMELIUS (1568), RIGALTIUS (1648), DOM PRUD. MARANUS (1726), and others. They are undoubtedly wanting in many MSS.; but, on the other hand: 1. They were quoted as far back as the year 582 by Pelagius II. in his second epistle to the Bishops of Istria, also in the Acts of Alexander III., and by Ivo of Chartres and Gratian (FREPPEL'S *St. Cyprien*, p. 279). In addition to the MSS. consulted by Manutius, Pamelius, and others, they are also found in the Vatican MS. of Cyprian's works, in a Bavarian copy discovered by Gretzer, and in four ancient English MSS. mentioned by the Protestant editor, Bishop Fell. 2. By the admission of Protestant writers, such as NEANDER, the clauses referred to contain nothing that is not elsewhere taught by Cyprian in passages of undoubted authenticity; *e.g.*, 'There is one Church and ONE CHAIR, FOUNDED BY THE VOICE OF THE LORD UPON A ROCK' (*Epist.* 43, n. 5); Peter, whom the Lord CHOSE AS CHIEF, AND UPON WHOM HE BUILT HIS CHURCH, when Paul afterwards disputed with him regarding circumcision, did not claim anything to himself insolently or assume anything arrogantly, SO AS TO SAY THAT HE HELD THE PRIMACY (ut diceret se primatum tenere, *i. e.*, so as arrogantly to insist or fall back upon his supreme authority, when justly upbraided by St. Paul); . . . . nor did he despise Paul," etc. (*Epist.* 71, *ad Quintum.*); "There is one Church, founded by the Lord UPON PETER, FOR THE ORIGIN AND

PURPOSE OF UNITY" (*Epist.* 70, *ad Jan.*); "THE CHAIR OF PETER AND THE RULING CHURCH (THE ROMAN), WHENCE THE UNITY OF THE PRIESTHOOD HAS ITS SOURCE" (*Epist.* 55, *ad Cornel.*). This last passage is, as Neander observes, "UNCONTROVERTED" (Bohn's *Neander*, v. i. p. 298), and is even stronger than those in the treatise *De Unitate.* It is admitted by MILMAN, also, that Cyprian "*assigned a kind of primacy to St. Peter*, and acknowledged the hereditary descent of the Roman Bishops from the great Apostle" (*Hist. of Latin Christ.* b. ii. c. 4, vol. i. p. 238, ed. 1867). 3. The genuineness of the entire text, as maintained in the Benedictine edition, seems to be strongly confirmed by the very similar language regarding St. Peter's "*Primacy*" and "*Chair*," used by OPTATUS (*De Sch. Don.* ii. c. 3), JEROME (*Epist. ad Pap. Dam.* et *Adv. Jovinian.* n. 26), AUGUSTINE (*In Joan.* Tract. 56, n. 1; *De Bapt. Cont. Donat.* l. xi. n. 2; *Ps. in Part. Donat.*), and POPE GELASIUS, A.D. 492 (*Epist.* xiv.), all of whom seem to have had Cyprian's words before their eyes. 4. If there had been any design to corrupt the text "in the interest of the Roman Church," how is it that the passages on which Protestants insist, regarding *the equality* of the Apostles, were not omitted or altered? Lastly, it would be well for those Anglicans and Protestants who, on account of the paucity of existing MSS. containing them, reject the clauses referred to as evident interpolations, to explain on what principle they themselves receive certain controverted passages of the New Testament itself, *e.g.*, verses 7 and

8 of the fifth chapter of *St. John's Second Epistle*, of which a Protestant writer says: "Of all the ancient MSS. of this Epistle, which amount to 150, there have been found but *five* containing this passage, and these are of but questionable authority" (Dr. PINNOCK's *Analysis of New Test. Hist.* 4th edit. Cambridge, p. 91). Of the disputed passages in Cyprian, this same writer observes, that "they are *said to have been interpolated by the Roman Church*" (*Anal. of Ecclesiast. Hist.* p. 242); but he omits to state how many of the existing MSS. do or do not contain them. (*Cathedra Petri*, 3d edition, pp. 31 and 32.)

The Doctor next cites from St. Augustine, *garbles the quotation, and suppresses the fact that the Saint modified in later day this very passage.* And the Doctor dares say: St. Augustine gives *exactly* the interpretation we have embodied at large, and it is *his latest and maturest judgment* on the subject. Let our readers judge. Here is the whole passage. The part in brackets is all the Doctor gives to the public :

"Of this Church, Peter the Apostle, on account of the primacy of his apostleship, bore a character which represented the whole Church. For as to what personally regards him, he was by nature but one man, by grace one Christian, by a more abundant grace, one, and that the first, Apostle ; but, when there was said to him, I will give to thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind, etc., he signified the whole Church, which, in this world, is by divers trials, as it were

by rains, rivers, and tempests, agitated, but falls not, because it was built upon a rock, whence Peter derived his name. [For a rock (petra) is not derived from Peter (Petro), but Peter from a rock, as Christ is not derived from Christian, but Christian from Christ. For therefore does the Lord say, Upon this rock I will build my Church, because Peter had said, Thou art Christ, the Son of the living God. Upon this rock, therefore, which thou hast confessed, I will build my Church. For Christ was the rock: upon which foundation, even (or, also) Peter himself was built. For other foundation no man can lay but that which is laid, which is Christ Jesus.] The Church, therefore, which was founded on Christ, received in Peter the keys of the kingdom f Heaven from him, that is, the power of binding and of loosing sins."

But hear St. Augustine in his Retractations: "I have said somewhere of blessed Peter, that the Church was built upon him as upon a rock; a meaning which is sung by many in the verses of blessed Ambrose, where he says, ... Hoc ipsa petra ecclesiæ canente, culpam diluit. But I know that I have since very often expounded that what was said by the Lord, Thou art Peter, and on this rock I will build my Church, should be understood of Him upon whom Peter confessed when he said: Thou art Christ, the Son of the living God; and thus Peter, so named from this rock, would represent the person of the Church, which is built upon this rock, and received the keys of the kingdom of

Heaven. For it was not said to him, 'Thou art a roek' (Petra), but, 'Thou art Peter' (Petrus), but the roek (Petra) was Christ; whom when Simon eonfessed, as the whole Chureh confesses him, he was called Peter (Petrus)." Let the reader ehoose whiehsoever of these two opinions may be the more probable (harum antem duarum sententiarum quæ sit probabilior eligat lector). (See Faith of Catholics, vol. ii., pp. 40–1).

(*iii.*) Dr. Hopkins, when speaking of the offiee of St. Peter and his suceessors, refers again and again to what he ealls 'modern Roman doetrine,' 'modern Roman Theory.' At page 231 it is thus defined: "to Peter *alone* has been eommitted the Divine power of teaehing the Chureh in all things that have to do with faith and morals." The meaning of this somewhat ambiguous sentenee may be gathered two pages later, where it is asserted that in the Vatican deeree of 1870 "*not one word* is said about the Apostles in their eorporate capaeity." Bishop Seymour, who is just now publishing a series of artieles on 'Modern Romanism,' throws still more light on what is meant. He says, writing eoneerning the Pope: "All eeclesiasties, be they cardinals, arehbishops, bishops, or deacons, are merely his deputies, his agents receiving mission and jurisdiction from him. . . . . If it were possible, whieh it is not, he would personally exereise his jurisdietion by himself; but, as he ean not be everywhere at the same time, he must needs employ subordinates to do his bidding, and act in his name" (*The Nashotah Scholiast*, p. 7, for Oc tober).

If Dr. Hopkins, Bishop Seymour, and others are unwise enough to pass off the crude theories generated in their own brain for the teaching of the Catholic Church, they must not wonder that such theories have no existence in the writings of the Fathers of the Church. Had they devoted an hour's study to the Dogmatic Constitution of the Vatican, they would readily have learnt what is the Modern Roman Theory.

Christ has established two indestructible elements in His Church :

(1) The Apostolate, consisting in universal jurisdiction derived directly from Christ.

(2) The One Episcopate, diffused through many, exercising corporate jurisdiction in the whole world.

The first resides in the successor of St. Peter, who is therefore the Supreme Governor, the Supreme Teacher of the Church, with whom there must be communion in order to be in the Visible Organic Body, the Fold of Christ.

The second resides in the Body of Bishops, conjointly, who thus together represent the Apostolic College, each bishop not having a share of the Episcopate but a part in the whole Episcopate being appointed thereto either by the Head of the Church alone, or by the Corporate Episcopate united to its Head. This episcopal jurisdiction is plainly subordinate to the Apostolate though dovetailed into it.

In this way has every bishop proper and ordinary jurisdiction in his diocese, and yet is not sovereign and

independent. Therefore not by delegated or vicarious power, but by the Holy Ghost, do Bishops rule in the Church of God, as the successors not of individual apostles, but of the Apostolic College. As Cardinal Hergenrother has it in *Church and State*, vol. i., p. 177 : "The Episcopal power of jurisdiction is therefore not derived *immediately from Christ*, in so far as it exists in individuals ; it has been *established by Christ*, but is not conferred immediately by Him upon individual bishops ; it is imparted to them by the Head of the Church, or bishops whom He has authorized. Thus the Unity of the Episcopate, so much insisted on by the Fathers, is fully upheld ; the Holy See is head, root, spring, and origin of the spiritual authority."

This is what Dr. Hopkins is ignorant of, the True Modern Roman Theory, which will be found as ancient as the earliest days of God's Church. The lengthened extracts given above from St. Cyprian, St. Pacian, and St. Augustine put this beyond doubt.

The Doctor tells the world the Vatican decree of 1870 says "*not one word* about the Apostles in their corporate capacity."

Naughty Doctor! Sitting in General Council the Episcopate visibly presents the Bishops in Corporate form, the continuation of the Apostolic College. The decree of the Vatican runs : "The Sacred Council Approving, we teach and define," etc. These underlined words you omit. In the preamble of the Dogmatic Constitution these words already appeared : "We there-

fore for the preservation, safe keeping, and increase of the Catholic flock WITH THE APPROVAL OF THE SACRED COUNCIL, do judge it necessary," etc. The Sacred Council being the assembled bishops. In the same preamble it says: "And *in order that the Episcopate also might be one and undivided*, and that by means of a closely united priesthood the multitude of the faithful might be kept secure in the oneness of faith and communion, He set Blessed Peter over the rest of the Apostles and fixed in him the abiding principle of this twofold unity and its visible foundation." And in the third chapter of the Dogmatic Constitution it is stated: "But so far is this power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of *Episcopal jurisdiction by which bishops who have been sent by the Holy Ghost to succeed and hold the place of the Apostles*, feed and govern each his own flock as true pastors, that this their episcopal authority is strengthened by the Supreme and Universal Pastor" (Faith of Catholics, vol. iii., p. 455).

And yet, Doctor, you say there is *not one word* about the Apostles in their corporate capacity. It is not unreasonable to ask, have you ever read the Dogmatic Constitution of the Vatican which you criticise?

(*iv.*) Dr. Hopkins says, p. 242, concerning the text St. Luke xxii. 31, 32, "it is so weak a support of Roman claims, that it never was used in that sense until *the year* 1621, when the famous Bellarmine, in the paucity of texts of any use, pressed this one into the service for *the first time*."

Littledale supplies this information, in still more positive form: "No Father whatever explains it in the modern ultramontane fashion, which is not even found till Cardinal Bellarmine invented it about 1621."

Had the Doctor looked at the foot-note on the same page, he would have seen these words of Littledale, "the germ, however, is in St. Thomas Aquinas" (Summa, Sec. Secund. i. 10). Indeed the same information is given, p. 121 of the number of the Quarterly in which Dr. Hopkins has his review! (*pace*, Mr. Editor). As the Doctor takes from Littledale, why did he not give Father Ryder's exhaustive reply to the statement. Here it is:—

"And now, is it true that this text is quoted by no Father whatsoever in behalf of an unfailing office and privilege inherent in St. Peter and his successors of confirming his brethren in the faith? There are degrees of indiscretion, and even that very indiscreet writer, Janus, might have taught Dr. Littledale a lesson. Janus maintains, not that the Ultramontane interpretation was introduced in the seventeenth century by Bellarmine, but that it was first taught in the seventh century by Pope Agatho in his great letter read at the Fifth Council (Janus, Eng. trans., p. 93). Neither does he deny its subsequent appearance in such writers as John VI., Patriarch of Constantinople (an. 715), St. Theodore the Studite, and Theophylact. But Janus' position is respectable only in comparison with Dr. Littledale's. St. Agatho was preceded, even in his

explicit application of the text to St. Peter's successors, by St. Leo (Serm. iv., c. 3, 4), St. Gelasius, Pelagius II., and St. Gregory the Great (see Cardinal Hergenrother's Anti-Janus, Eng. trans., p. 60). It is explicitly referred to St. Peter himself, implicitly at least to his successors, by St. Ambrose: 'Peter . . . . is set over the Church . . . . for to him he said: but thou, when thou art converted, confirm thy brethren (in Ps. xliii., n. 40). To whom, by His authority He gave the kingdom, his faith could he not confirm?' (*De Fide*, lib. iv., n. 56); by St. John Chrysostom on the words: 'In those days Peter rose up in the midst of the disciples' (Acts i. 15); 'Both as being ardent and as intrusted by Christ with the flock . . . . he first acts with authority in the matter, as having all put in his hands, for to him Christ had said: And thou, being converted, confirm thy brethren' (Hom. iii. in Act. Apost.); by St. Cyril of Alexandria: '"Confirm thy brethren," that is, become the support and teacher of those who come to Me by faith' (in Luc. xxii. Maii Bibl. Nov. tom. ii., p. 420). That there can be no exclusion in the above passages of St. Peter's successors, see the words of the Council of Arles (an. 314) regarding Rome, 'the place in which the Apostles daily sit in judgment' (Ep. Syn. ad Sylvest. ap. Labbe, tom. i.). See, too, the words of the Legate Philip at Chalcedon (Acts iii.) of Peter, 'who even until now, and always lives and judges in his successors,' and many other testimonials to the same effect (Cath. Pet., pp. 55, 57, and 61)."

As Cardinal Bellarmine has always been accounted sufficiently well read in the Fathers, we can hardly give what Dr. Littledale calls his "invention" credit for much originality. I am the less disposed to do so, as Bellarmine was certainly acquainted with the writings of Pighius and Catharinus, since he quotes them both frequently. How both these writers, the former (an. 1538) (Hierarch, Eccles. lib. iv. c. 8), the latter (an. 1551) (in Galat. ed. Venice, p. 276), derive Papal infallibility in quite its present "ultramontane fashion" from this text. Moreover, St. Thomas of Villanova, with whose writings Dr. Littledale professes some acquaintance (see p. 15, note), has written, "neither for the person of Peter only did he pray; for that in some sort failed in Christ's Passion, but for the See of Peter. For this from the first moment of the Church's birth never fell away from the faith, but as the Lord said, being converted, confirmed his brethren" (Conc. iii. de Nat. Virg. p. 505). I think the originality of Dr. Littledale's "invention" has been sufficiently proven (Cath. Controversy, pp. 4, 5, 6).

To this clear refutation of Father Ryder, it may be well to add the following part of a discourse delivered more than fourteen hundred years ago by Leo the Great to an assembly of Bishops:

"Again, as that Passion drew on which was to shake the firmness of His disciples, the Lord saith, 'Simon, Simon, behold Satan hath desired to have *you* that he may sift *you* as wheat; but I have prayed for *thee* that *thy* faith fail not, and when *thou* art converted, confirm

thy brethren,' that ye enter not into temptation. The danger from the temptation of fear was common to all the Apostles, and they equally needed the help of divine protection, since the devil desired to dismay, to make a wreck of all; and yet the Lord takes care of Peter in particular, and asks specially for the faith of Peter, as *if the state of the rest would be more certain if the mind of their chief were not overcome.* So then in Peter, the strength of all is fortified, and *the help of divine grace is so ordered, that the stability which through Christ is given to Peter, through Peter is conveyed to the Apostles*" (Serm. 4, vol. i., p. 18).

The Doctor first asserted that Bellarmine invented the present Roman interpretation in 1621; then a friend informed the Doctor it is to be found in St. Thomas Aquinas, that is 365 *years earlier;* and now there is given St. Leo's interpretation of 840 *years still earlier.*

What is to be thought of the Doctor's competency—to say no more?—Reverend Defenders of the Truth must be of more sterling stuff.

IV.

Dr. Hopkins brings his review to an end with the following statement: "The unity that exists among the two hundred bishops of our Anglican Communion is visible to all. We are in open communion with the Old Catholics. The signs of approaching full communion with the great Oriental Church grow stronger from year

to year. The explanation as to the Double Procession of the Holy Ghost, happily agreed upon at Bonn by Prelates and Theologians Oriental, Old Catholic, Anglican and American, has done more to heal that old wound, than all the frauds and force employed at Florence, or all the controversies of a thousand years. Armenians and Copts are beginning to look toward England for sympathy and aid" (p. 268).

Unity! Doctor, in the Anglican Episcopate and Communion! Does not the Church of England boast of her comprehensiveness, ranging from the most attenuated latitudinarianism to the most advanced Roman teaching? Are there not High and Low and Broad Churchmen within her who, if they are to be judged by their respective organs of the Press, and by pulpit utterances, are at internecine war? Have not the doctrinal decisions given by the Queen in Council been so worded that contradictory views may be held concerning Baptism, the Real Presence, the Priesthood according to the Order of Melchisedec, Confession and Absolution? Doctor, either your idea of Unity is singular, or you must be strangely ignorant of very notorious facts.

Of course, Doctor, you are in 'full communion with the Old Catholics,' you might have added, and with the New Gallican Church. This fellowship arises from one simple cause. These in common with the Church of England are revolters against the 'Apostolic See of Peter.'

And as to 'Armenians and Copts beginning to look

toward England for sympathy and aid,' those who hold the two Natures and One Person in Christ, are governed by Patriarchs, who have their mission and jurisdiction from the Pope of Rome, and are therefore in communion with the Holy See. Those Armenians and Copts who are Monophysites, must therefore be those looking 'toward England.' But, Doctor, have you forgotten that the Monophysites were condemned as heretics by the General Council of Chalcedon, A.D. 451? The six hundred and odd fathers here assembled and presided over by the Legates of Pope Leo the Great, hearing his famous letter to Flavian, Patriarch of Constantinople, exclaimed, "Peter hath spoken by the mouth of Leo!" If you will turn to Bede's Ecclesiastical History (Book iv., c. 17) you will see that instead of sympathy, these Monophysites were condemned by the Bishops of the Island of Britain sitting in Council at Hatfield in 680, under the presidency of Theodore, Archbishop of Canterbury.

Three facts, Doctor, will dispose of your "signs of approaching full communion with the great Oriental Church." First, the late Revd. W. Palmer, a firm believer in the Branch Theory, visited the Greco-Russian Church in the year 1840–'41, and "demanded communion not as a favor, but as a right." The Ecclesiastical Dignitaries virtually say: "We know nothing about Unity, about Catholicity. . . . . We know of no true Church besides our own. We are the only Church in the world. The Latins are heretics, or all but heretics;

you are worse; we do not even know your name." And again, "if England would approach the Russian Church with a view to an ecclesiastical union, she must do so through the medium of her legitimate Patriarch, the Bishop of Rome" (Card. Newman's Prefatory Notice to Palmer's Notes of a Visit to the Russian Church, pp. 9–13). This is referred to on page 15 of the Review, in which the Doctor writes! (*pace*, Mr. Editor).

The second fact is that the late Archbishop of Canterbury sent to the Greek Patriarch of Constantinople, a copy of the Book of Common Prayer, together with the encyclical letter drawn up at the Conference of Lambeth, in 1867. The Patriarch, after lengthened examination, addressed a letter to the Archbishop of Canterbury, wherein occurs the following passage:—

"But on descending to the particulars of the contents of the Prayer-book, and of the distinguished Confession of the Thirty-nine Articles, contained in it,—since in the perusal of them, both the statements concerning the eternal existence of the Holy Spirit and those concerning the Divine Eucharist, and, further, those concerning the number of the Sacraments, concerning Apostolic and Ecclesiastical Tradition, the authority of the truly genuine Œcumenical Councils, the position and mutual relations of the Church on earth and that in Heaven; and, moreover, the honor and reverence due from us to those who are, in theory and practice, the heroes of the faith,—the adamantine martyrs and athletes,—*since we say, these statements appeared to us to savor too much of*

novelty; and that which is said (p. 592, Art. xix.), 'As the Churches of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith,' deprives the Eastern Churches of the orthodoxy and perfection of the faith—(let us be permitted to say that accusations of our neighbor are out of place in a distinguished Confession of Faith)—*these statements throw us into suspense, so that we doubt what we are to judge of the rule of Anglican Orthodoxy*" (*The Guardian*, Nov. 10, 1869).

The third fact: at the Bonn Conference to which you refer, when the Greek representatives were called upon to accept Anglican Orders as Valid, they refused to do so. And in his work on the "Intercommunion between the English and Orthodox Churches," Dr. Overbeck, speaking as representative of the Orthodox Greeks, says the Roman Church is "rigorously orthodox" in re-ordaining Anglican clergymen, and that the Eastern Church can but imitate her proceedings. He closes the question at page 89 in saying: "*The Orthodox Church does not recognize the English Church to be a Church at all.*" This idea runs through the conversations of the Revd. Mr. Palmer with the Russians, referred to above.

These three facts, Doctor, speak volumes against your imaginary signs "of full communion with the great Oriental Church." It may serve you, Doctor, to know there is not ONE, but there are MANY Oriental Churches.

And now, Doctor, Monsignore's task is done. You were good enough to say: "No thorough Romanist can appeal to history *honestly*." In an early part of your review you say: "One of the *drollest bits of shallowness* in the whole brochure is his reprinting at the end three extracts from the Fathers." Allow me to remark, *whole treatises*, by the way, are not extracts. You are hard to please.

Monsignore has in this Rejoinder surfeited you, Doctor, with honest appeals to history to support his theses and facts. You say, "Monsignore evidently agrees with the distinguished modern Ultramontane who said that to appeal to 'history is *treason*.' You plainly refer to a passage attributed in a wrong sense to his Eminence, Cardinal Manning, with whom it is an honor to agree. To appeal to history for evidence is just, and is ever urged by the *ecclesia docens;* to appeal to history as though *history were superior* to the Church, is treason. You, Doctor, would or ought to say tne same of appealing in the latter sense from Revelation *to Science.*

To history, then, has the Monsignore appealed most abundantly; and he has shown that you have rested on mutilated or doubtful or falsified second-hand quotations to justify the revolt of the Anglican Communion against the Roman and Apostolic See of St. Peter. Be not misled by the trick of the advertiser who calls this "the most masterly effort" of your life; nor by a *Scholiast* describing your reply as a "straightforward, satisfactory and complete antidote." This is food for

babes. Be not misled by notices of your article like the following, which reads more like the production of a play-wright for a play-bill, than a review to guide an intelligent public :

"To say that there is nothing left of the Monsignore's pamphlet, or, as he himself calls it, his 'monograph,' would be but faintly to express the result. That shallow performance is not only demolished, but demolished by the 'Domestic Prelate,' etc., himself. It is amusing (and yet at the same time one feels a thrill of pity for the poor victim of his own ignorance and vain-glory) to see how the heavy artillery which the 'Member of the Roman Congregation,' etc., laboriously brings to bear upon the Church in England and America, is made to recoil, and upset completely the 'Priest of the Archdiocese,' etc." (*The Churchman*, Nov. 15).

The issue is far nobler than personal triumph or notoriety : it is none other than to know if a corporation calling itself a Church, *is* or *is not* possessed of Divine Mission and Jurisdiction, and as a consequence, *is* or *is not* a part of the Catholic Church. If this Corporation can prove itself to be possessed of such Divine Mission and Jurisdiction, then is it alone the Catholic Church in the United States ; and any other Corporation claiming the name Catholic is a fraud, or, in the language of St. Cyprian, "an adultress."

In the first of November number of the able *American Literary Churchman*, the case is well put. Coming from the pen of a member of the Protestant Episcopal

Church, Monsignore inserts it. He adds thereto the estimate of Dr. Döllinger—a name honored among Anglicans—of the Church of England. Thus, Doctor, does Monsignore bid you farewell, praying that you may see with St. Ambrose, Bishop of Milan, 374–397,

"*Ubi Petrus ibi Ecclesia.*" *Fiat! Fiat!*

"HOW STANDS THE CASE OF THE ROMAN CHURCH?

"It stands thus: There has from the beginning, as all admit, been an organized body known to all the world, and acknowledged even by heretics and schismatics, as the Catholic Church. This is the teaching body established by Christ Himself, instructed by His apostles, and left by them under the government of their successors. Time after time arose controversies as to what the truth really was, and these controversies were settled by an appeal to the personal knowledge of the members of the existing teaching body. Is this or that proposed doctrine what was in fact 'delivered' to you? If the answer was, this or that was *not* delivered to us, we never heard it from our predecessors, then the new doctrine was rejected as a heresy. Similarly, and by exactly similar tests, repudiations of authority were rejected as schism. Thus one after another were thrown off, as heresies or schismatics, Gnostics, Montanists, Arians, Donatists, and the like. They all quoted Scripture and appealed to reason, but they were answered by *prescription;* they were anathematized, and *the Church* remained *the Church*, the living, visible, continuous, indefectible teaching body. Later on came the Greek Schism, which

was dealt with by a precisely similar method and on precisely similar principles. The Schism was large and permanent, and the points of difference were, comparatively, exceedingly unimportant. Still the teaching Body—the living, visible, indefectible Church—maintains her dignified supremacy and the Easterns are cut off. In the West she is without a rival until comparatively recent times. Wycliff, Huss, Luther, Calvin, with their followers, arise up against either her doctrine or her discipline, and they are rejected as in heresy or schism. In the reign of Henry VIII., a whole national Church, the Church in England, repudiates the authority of the See of Rome, rejects one after another of the dogmas defined by what was then, throughout the West, recognized as the living Church, the authorized teaching body. She is treated exactly like all other bodies that have acted in the same way, and is cut off from the communion of the Church. If the Church as recognized by the whole West had no right to excommunicate the English, then the United Church had no right to declare that the East had fallen into schism, and the primitive Church had no right to declare that the Arians had fallen into heresy. That is the case of Rome against Anglicanism ; it is, on the surface, a very strong case. It is, in our judgment, *conceded* by such divines as Bishop Seymour and Dr. Dix. It can be met only by those whom our modern 'Catholics' hold up to contempt as creedless and churchless, setting up their own 'private judgment' against authority and against God. What *our*

'Catholics' fail to make clear is *the precise time when* and *the precise reason why*, it became lawful for individual reformers, or for a portion of the Church confined within the territory of some particular nation, to supersede the teaching authority of the continuous living Church by private speculation or civil laws."

DR. DÖLLINGER'S JUDGMENT OF THE CHURCH OF ENGLAND.

"There is no Church that is so completely and thoroughly as the Anglican, the product and expression of the wants and wishes, the modes of thought and cast of character, not of a certain nationality, but of a fragment of a nation, namely, the rich, fashionable, and cultivated classes. It is the religion of deportment, of gentility, of clerical reserve. Religion and the Church are then required to be above all things, not troublesome, not intrusive, not presuming, not importunate" (The Church and the Churches, p. 145).

. . . . . .

"The laws from the time of the Tudors, Henry, Edward, and Elizabeth, declare the Supremacy over the Church to be an inalienable prerogative of the Crown. These statutes still exist in full force. The king or the reigning queen is in possession of the Church ecclesiastical power, and that of the bishops is only an emanation of the royal authority" (ibid. p. 155).

. . . . . .

"Besides the Ministers and the Parliament, 'the Privy

Council,' since 1833 exercises a supremacy over religion on the Church. It was appointed by Parliament to be the Supreme Court of Appeal in ecclesiastical disputes, whether concerning doctrine or discipliae, and consists wholly or chiefly of laymen, who are in part not even members of the Established Church" (ibid. p. 156).

. . . . . .

"When about the same time a desire for a certain independent Synodical action arose, the *Times* said—'It ought to be considered that this Church, to which the Parliament had given its present form, possesses every attribute, every advantage, and every disadvantage of a compromise. Her Articles and authorized formularies are so drawn as to admit within her pale, persons differing as widely as it is possible for the professors of the Christian religion to differ from each other. Unity was neither sought nor obtained; but comprehension was aimed at and accomplished. Therefore we have within the Church of England persons differing not merely in their particular tenets, but in the rule and ground of their belief'" (ibid. p. 157).

. . . . . .

"The Bishops are, on the whole, powerless concerning doctrine and discipline; and for fear of a long and expensive lawsuit, they seldom venture to proceed against a beneficed clergyman" (ibid. p. 157).

. . . . . .

"The inextricable contradiction between the Thirty-nine Articles which are essentially Calvinistic, and the strongly Catholicized Liturgy originated in the circum-

stance of the age of the Reformation. The Articles were to be the dogmatic fetters binding the clergy to Calvinism, and were only laid before them for signature. But the Liturgy, with its prayers and sacramental forms, was intended to prove to the people, who were still more Catholic than Protestant, and who had to be threatened with pecuniary fines before they would attend the service, that their religion had not been essentially altered, and that the Old Catholic Church still really existed" (ibid. p. 159).

. . . . . .

"Each of the two great parties in the Church cast on each other an aspersion of hypocrisy and disingenuousness with equal right; for the one can not sign the Calvinistic articles with inward conviction, and the other can only accept the liturgy to which they have an antipathy, for the sake of the benefits they receive, and are obliged to wrest the meaning of liturgical forms in the most violent manner" (ibid. p. 160).

. . . . . .

"It may be said of the English Church, that it is like an Indian idol, with many heads (and every one with different views) but very few hands" (ibid. p. 171).

. . . . . .

"On the whole the entire existence of the Established Church is seriously threatened, and its dissolution only a question of time. It is completely in the power of the House of Commons and of the Cabinet constituted by the majority of that House, which already counts among its members a considerable number of Dissenters who

are all enemies of the State Church, as well as Catholics, and it is not necessary to mention the Jews. . . . . The dissolution of this ill-connected organism will then follow; the profounder and more earnest minds will withdraw from a Church in which the double yoke of governmental authority and compulsory communion with a foreign doctrine, will not allow them in honor and conscience any longer to remain" (p. 173).

And of the Protestant Episcopal Church in the United States, the same Dr. Döllinger says: "It is here as well as in England the Church of good society, and is perhaps so much the more agreeable to its highly respectable members, that they have the Church all to themselves, and need not fear the intrusion of the poor and lowly. . . . The English immigrants, though they have been at home members of the State Church, generally in America join one of the Puritan or Methodist sects. The American Episcopal Church, departing from the practice of the Mother Establishment, has introduced a Lay Representation. But the deep chasm between the Evangelicals and the Arminian High Church people, which here as well as in the mother country divides the Bishops into two parties with very dissimilar views, renders every vigorous co-operation in this Church impossible. In any other denomination such a contrast would have led to open separation and the formation of a new community; and whenever either the one or the other comes to be in earnest in its views it must end in a like result" (pp. 242–3).

POSTSCRIPTUM.

By the courtesy of the publisher, an early copy of Revd. I. A. Greaves' Reply has been put into Mgr. Capel's hands. Mr. Greaves writes earnestly, and is therefore entitled to respectful attention, though he has introdueed matter which does not bear on the argument. To the larger number of the relevant points he raises against the question under consideration, answers will be found in this Rejoinder, and in the sixth edition of 'Catholie,' just published. To matters perfectly irrelevant it would be useless to reply. The following meet objeetions raised by Mr Greaves, that may be deemed to bear indirectly on the subject at issue :

(*i.*) "Catholie" was addressed not to the "Convention" but to the "Members of the Convention." It was not an Attack, but an Appeal. It needed no *imprimatur*, nor is the imprimatur given to books of the kind. A referenee to the nearest Catholic Bishop will easily elieit whether the theology in 'Catholie' is sound and orthodox. Coming with eommendatory letters from His Eminenee Cardinal Simeoni, Prefeet of Propaganda to the Bishops, and exercising the ministry with the approbation and authority of the respective Ordinaries, ought *prima facie* to give the assurance, that Mgr. Capel's teaching is Catholic.

(*ii.*) As to the residence of St. Peter at Rome, the fol-

lowing from Allnatt's 'Cathedra Petri' is worthy of Revd. Mr. Greaves' consideration :

"What Bellarmine really asserts in common with most Catholic theologians (see Murray, De Ecclesia, Vol. iii., p. 536), is, that St. Peter's *actual presence* in Rome, and his death there, are not points essential to be established at all; for that he would have been Bishop of Rome, and would have remained so until his death. Although *he himself* (like some of the Avignon Popes) *had never set foot at all in that city*." . . . .

In regard to the two points which Bellarmine declares to be *non-essential*, though demonstrable by the clearest historical testimony, viz., St. Peter's *presence* in Rome and *death* there, the learned Protestant Whiston says: "That St. Peter was in Rome is so clear in Christian antiquity, that *it is a shame for a Protestant to confess that any Protestant ever denied it.*" Chamierius (whose words are quoted and approved by Cave) says: *All the Fathers with great unanimity have asserted that Peter did go to Rome, and that he did govern that Church*" (Panstrat. Cath. de Rom. Pont. lib. xiii. c. 4, quoted by Dr. Cave, "*Lives of the Apostles*"—St. Peter). Another learned Protestant—Grotius—says, in his note on 1 Pet. v. 13: "Ancient and modern interpreters differ about this 'Babylon.' The ancients understood it of *Rome, where that Peter was, no true Christian will doubt*" (Veteres Romam interpretantur, ubi Petrum fuisse *nemo verus Christianus dubitabit*). I observe that Mr. M. alludes (p. 151) to the Protestant Bishop Pearson, and represents him as

"simply pleading for St. Peter's *martyrdom* in Rome," ignorantly or dishonestly suppressing the fact that Pearson wrote a learned and elaborate treatise expressly to prove *that St. Peter was Bishop of Rome, and that the Popes are his legitimate successors* (*Opera Posthuma*, Lond., 1688). Archbishop Bramhall also says: "That St. Peter had a fixed Chair at Antioch, *and after that at Rome*, is what no man who giveth any credit to the ancient Fathers, and Councils, and historiographers of the Church, can either deny or well doubt of" (Bram. *Works*, p. 628, ed. Oxon.). Dr. Cave says: "We intrepidly affirm *with all antiquity*, that St. Peter was at Rome, and *for some time resided there*. . . . . All, both ancient and modern, will, I think, agree with me that Peter may be called Bishop of Rome in a less strict sense, inasmuch as he *laid the foundations of this Church*, and rendered it illustrious by his martyrdom" (*Sæc. Apost. S. Pet.*).

The whole subject of the *Scriptural* evidence bearing on St. Peter's work in Rome is treated in a masterly way by Dr. Döllinger, in his "First Age of the Church" (pages 113–115).

St. Optatus, about the year 370, arguing against a Donatist, says: "You can not deny that you know that the Chair of Peter, first of all, was fixed in the city of Rome, in which Peter, the Head of all the Apostles, sat; whence, too, he was named Cephas; in which single chair unity was to be observed by all, so that the rest of the Apostles should not each maintain a chair to himself; and that forthwith he should be a schismatic and

a sinner who against that singular chair set up another" (St. Opt. cont. Parm., Book iii., c. 6).

(*iii.*) Mr. Greaves says that Monsignor Capel claims "England is properly under the jurisdiction of the Pope, because Pope Elutherius first sent missionaries to convert the Britons at the request of the British King Lucius." If Mr. Greaves will re-read "Catholic," he will find that Mgr. Capel made no such claim. On the very contrary, Monsignore expressly says: "It must be remembered the present Anglican Communion can claim no descent from the British Church. Its parentage, like that of the English nation, is Anglo-Saxon."

So that if the Holy See claimed Jurisdiction over the *Anglican Communion* on the ground of having planted Christianity in England, clearly it could only be through St. Augustine.

But the claim is not of Mother Church, which would of itself be in accordance with ancient usage; the Roman Church claims her right as the sole 'source and matrix' of Divine Spiritual Mission and Jurisdiction on Earth.

(*iv.*) It was never promised the Church that all her children should be holy; on the contrary, the kingdom of Christ was to be made up of 'the clean and the unclean,' of 'wise and of foolish virgins,' of 'good grain and chaff,' of 'sheep and goats':—even in the Master's day there was a Judas. But it was promised, notwithstanding the presence of the good and the bad in the Church, the Holy Ghost is to abide in her always, that she is to endure to the end of time, that the powers of

hell shall not prevail against her, that she alone is to possess Divine spiritual authority on earth, that to her alone is given the faith once delivered to the Saints, and She alone on earth is the Dispensatrix of the Mysteries of God.

In conclusion, let opponents ask themselves how they would approach the proof of the identity of a grown individual with a child born on a certain date; let a similar procedure be followed to trace the identity in life and name of the Spouse of Christ, the kingdom of Heaven born and completely fashioned and vivified on Pentecost Day.

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"The Faith of Catholics."

SEE PRECEDING PAGE.

ERRATA—On page 32, third paragraph from bottom of page for "500" read "200."

On page 30 in index to illustration for Mrs. C. E. Haven read Mrs. Clarence Haven.

The names of Miss Mae Combs, Mrs. Mary E. Hopper, and Mrs. Susan Hillis, are omitted from the membership roll.

The names of Deacon J. H. Holman, Mrs. S. J. Loucks, and Mrs. Jane Crane, are omitted from the roll in memoriam.

1852 1902

GOLDEN JUBILEE

...HISTORY...

OF THE

... First Baptist Church ...

BY

W. L. GASTON, Pastor

.....

SOUVENIR EDITION
MARCH 1902

PRICE 25 CENTS

1902
Republican Printing House
Santa Rosa. Cal.



To those Godly men and women, living and dead, who crossed the plains with ox teams; pitched their tabernacles, far west, on the golden slope by the sun-down sea; built their homes; set up their altars in the name of their God; dedicated a sanctuary to his service, and who subduing the unplowed waste brought forth an Eden; reared their young; buried their dead, and in their lives wrought out the events which weave the history of the Church whose story we write, this little booklet is affectionately dedicated by the Author





First Baptist Church, Santa Rosa, Cal.



REV. W. L. GASTON, PASTOR

CHURCH HISTORY

THEY lived in primitive plainness, loved ideally and ardently, labored incessantly, sacrificed heroically, served loyally their convictions, worshipped devotedly, drank sorrow from the cup of common tragedy, and having finished their course, launched bravely forth upon that mysterious sea, the waves of which bring no returning craft.



This, in brief, is the story of the major part of those indomitable pioneer spirits whose lives and devotions are pattern and fibre of the early history of the First Baptist Church of Santa Rosa. Their half century of achievements, however, demand a more embellished recital—demand a story told in the enchanter's phrase, replete with detail, and in which the plain structure of facts is graced with a modest exploit of virtues. Beyond all possible question, they deserve a richer tribute than this poor epitome, which at best is but a fragment of an imperfect outline, can possibly be.

Necessarily, any story which covers a period of fifty years is hard to write. But when, as in this instance, the records are meager, and man's memory faileth, the task is rendered doubly difficult. Chance and fortune, too, have contributed their share of embarassments by wasting anointing oil on a recorder who, unluckily or otherwise, was not born until after the church had passed the thirteenth milestone, and who was still a stranger when the church, more than man-grown, stood in the snow of first gray hairs at forty-five. Apologies are ended—the story begins.

Going back to the winter of eighteen fifty-one and two, when California, and Sonoma County especially, had scarce recovered from the first blush of discovery—when settlements were scattered and neighbors widely distant, a few Baptist families, mostly from Missouri, and all from the most northerly of the Southern States, had settled in the little valleys along the Santa Rosa creek, and in the eastern edge of what was then known as the Sotoyome valley. They were plain and intelligent people, with the dauntless pioneer spirit,

The First Baptist Settlers



Deacon Martin Hudson's House, where Church was Organized



First Church Built at Franklin in 1853, afterwards moved to Santa Rosa

and having been Baptists in the old home land, were just the kind one might expect to be loyal to their convictions and, in the new land of new homes, early seek to establish the means of grace or religious services.

The Preaching Service

The Rev. Stephen L. Riley, then an itinerant Baptist preacher, formerly from Missouri, was already preaching occasionally to a settlement at Sonoma and another on the Russian river, near the present site of Healdsburg. On his trips from one appointment to the other "He must needs go through Samaria" of this little settlement on the creek of Santa Rosa, and accordingly it became his custom to stop for rest and refreshment in the hospitable homes of Martin Hudson or Stephen Piner. The matter of preaching in the settlement was often talked over and finally arranged. The date of this meeting, which was the beginning of Baptist work in the vicinity of Santa Rosa, is not known, but the place was a log house on Martin Hudson's place some six miles east of the present site of Santa Rosa. The meeting was so well attended that the appointment was made permanent. Several attempts to organize a church were no doubt made before anything tangible resulted. On one occasion after the preaching service, when a call was made to ascertain how many were ready for organization, only three, Stephen Piner, Sarah Piner, his wife, and Henry McPeak responded.



Grandma Elizabeth Hudson

This not being sufficiently encouraging the matter was postponed until a few weeks later. Finally, according to W. C. Catron, who was present and had ought to know, a meeting was held one Saturday night in the home of Martin Hudson and a church organized with all due formality and ceremoniously launched upon its, more or less, eventful career. The Lebanon Baptist Church was the name with which the new organization emerged from the christening

The Organization



W. C. Catron, Surviving Charter Member

discussion. Seven good names and true, Martin Hudson, Elizabeth Hudson, Stephen Piner, Sarah Piner, Jane Hann, William Manion and W. C. Catron graced the natal roll. The name of Henry McPeak was added so soon afterward that we are inclined to bestow upon him the distinction to which a charter member is entitled. Joel Crane uniting a few weeks later is also practically an initial constituent.



Joel Crane

The Rev. Stephen L. Riley, who was present at the organization, was called as pastor, Martin Hudson was elected deacon, Stephen Piner, treasurer, W. C. Catron, clerk, and thus the church was officered and equipped for work.

Unfortunately, the records of the first meeting, and in fact all the records down to 1857 were either destroyed or lost, and consequently the exact date of organization cannot be known. Joel Crane, reinforced somewhat by tradition, is inclined to place it as early as February. W. C. Catron says March was the month, and basing his conclusion on the fact that the monthly business meeting was, from the first, held on the third Saturday in each month, thinks it was in the third week. Henry McPeak is an advocate of April, while a letter written by the Church to the Association, in Eighteen fifty-seven, five years later, states that it was organized in June. So, since the "Doctors disagree" the only positive statement we are able to make is that the organization took place some time in the spring of 1852.

The Records Lost



Mr. and Mrs. Henry McPeak

At that time there were only three other Baptist Churches in the State, which according to date ranked as follows: First Church San Francisco first, First Church Sacramento second, Tabernacle Church San Jose third, making the Lebanon Church the fourth Baptist Church to be organized in the State.

The first pastorate began with a preaching service once a month with a monthly convert meeting on each third Saturday, at which the pastor or some visiting brother often delivered a sermon. The house in which the church was born was all too small to hold the crowds which resorted to the preaching services, and as there was no other building, an appeal was taken to a large live oak tree, which stood on the bank of the stream near by. This tree, long since a victim of a sacriligious axe, grew rapidly into local fame, and became e'er long the overribbing shelter of stirring scenes, in which attentive listeners, inquiring penitents, noisy saints, newborn souls and earnest exhorters, were zealous actors. For under this same tree, it must be borne in mind, several protracted meetings were held. The new converts, together with the new settlers, who were constantly moving in, swelled the numbers of the little flock, until in the second year, the seven had to eighty grown.

The Old Oak Tree



Deacon Robert Crane

The tree edifice, while extremely primitive, was unique and spacious enough, but not as convenient in all its apartments as might be desired by even less fastidious worshippers. In some weather, it seemed a little over ventilated and, it was charged by one heartless critic, "Open to both winter storms and summer cows." This naturally led to a good deal of talk about building.



Mrs. Robert Crane

The talk shortly crystallized into a subscription paper, which, with impartiality and commendable foresight, slighted no one in the community. As a result, the fall of 1853 witnessed the dedication of a neat little building in the old town of Franklin one and one-half miles from the present Santa Rosa. It was not a temple—in fact it would severely test the elastic imagination of a modern reporter to even refer to it as an edifice. But to the plain folk of that plain day it was home, shelter and sanctuary.

The First Building

The entire community generously assisting in its erection; the Baptists on their part agreed that other denominations might use it when appointments did not conflict. It was in this little chapel that the Rev. J. McCorkle, since a prominent Christian minister preached his first sermon. Here also Bishop O. P. Fitzgerald of the Methodist Church South held his first service in Sonoma County. This was the third Protestant church building erected in the county.

The career of the Lebanon Church, like most other churches, was not destined to run in a tranquil groove. Differences of opinion concerning different matters grew up to retard the work finally to cause a division. Late in 1855, finding that the factional spirit could not longer be curbed some twenty or twenty-five took letters and united with the church at Petaluma. In May of the next year, however, they took letters from the Petaluma church, called a council of recognition and organized a new and independent church. There were now two churches in the field. The Lebanon or mother church owned the building, but an arrangement was made by which both congregations used it. The new and independent church called itself the First Baptist Church of Santa Rosa and called the Rev. A. A. Guernsey of Petaluma as pastor, who, as it proved, was the only pastor they ever had.

Trouble and Division



Mrs. Wm. Farmer

The mother church retained Pastor Rev. Stephen L. Riley until near the close of 1855, when he closed his labors and removed to St. Helena in Napa County. W. C. Catron had been succeeded in the clerkship by Joel Crane, who went out with the faction that formed the new church. The vacancy was filled by D. G. Lovall, who served until the close of 1855, when John Todd, now of Ukiah, by the grace and franchise of his brethren, fell heir to the position.



Deacon Wm. Farmer

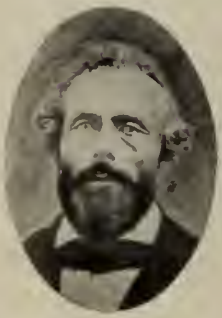
Human plans often blossom but to fade. The dream of the













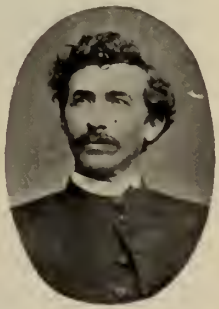




Rev. Joseph Roberts *Rev. Stephen L. Riley* *Rev. G. C. Trip*
Rev. J. W. Suery *Rev. Clark King*
Rev. M. P. Moore *Rev. D. T. Taylor* *Rev. Willis Alden*








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Rev. E. H. Hayden

Franklin founders vanished with the morning ghosts. Santa Rosa sprang up only one mile and a half away; a too formidable a rival. In 1856 the little church was put on wheels and six strong yoke of oxen persuaded it to leave the Franklin oaks and locate in Santa Rosa, where on Third street, one block east of the present People's Christian Church, it was sanctuary for a decade and a half, and where it is still in useful service as a double dwelling.

Moved to Santa Rosa



Deacon J. E. Davidson

The Rev. Joseph Roberts of Suisun succeeded to the pastorate sometime in the latter part of 1855. He was a strong man, well entrenched in native ability, and became quite popular with both churches. Due largely to his conciliatory efforts, the brethern came to see that so-called strong conviction might be first cousin to stubbornness and that while conviction might not be given up, stubbornness could. This brought the two factions together in joint session to adjust their difficulties. The spirit of the Master, it must be said to their credit, prevailed. They agreed to drop their differences and to henceforth live together in the one church. That there might be nothing to recall "forgotten bygones" the names of both churches were discarded, and the name Union Baptist Church was adopted. While it was a wedding in which the names of both contracting parties were renounced and a new one not belonging to either was taken, they remained the same parties still. So the church by the new name was the old church still, composed of the same members, possessed the same property and continued the same pastor, who for nearly two years had been presiding over Lebanon, the old mother church.

Reconciliation and Marriage



Mrs. J. E. Davidson

A fair degree of prosperity and harmony rewarded their united efforts. Services were sustained every Sunday, denominational work was entered into most heartily, evangelists were

employed, and the life of the church flowed out into the prominent channel it has filled ever since.

In the services of these early days, there was more religion than show. If the weather was warm, the brethren were apt to regard the conventional coat as entirely superficial and no one was ostracized from "The Queen's Circle" if he chose to discard his vest also. A white shirt over a red flannel one with the sleeves of the outer shirt rolled up above the elbow was considered quite *en grande tenue*. Don't smile, for under no drapery of satin or broad-cloth did there ever throb nobler or truer hearts. It is amusing to us, now, to be told that the men, especially the young men, came to church on horse-back, elaborately equipped with boots and spurs and trooped into church, often after meeting had begun, their heavy boots pounding the bare floor, the spurs jingling an accompaniment, until the preacher publicly protested and granted a special dispensation by which spurs could be omitted from the sacerdotal attire.

Dress Suits and Spurs



Deacon T. N. Irwin

The Sunday services often lasted all day, on which occasion, the good wives having provided a bountiful supply of toothsome appeals to the inner-man, a table was set under the trees back of the church, and all dined together. Once, so an old settler relates, the sermon was longer than usual; the self-appointed committee of ladies had the tables set and the dinner ready long before the preacher had gotten down to "lastly" Anxious to hear at least the peroration of the sermon, they stepped around the corner of the building and stood under the window. The discourse was unusually interesting, already above the lower mountains, the eloquent divine was gracefully lifting his hearers (the ladies outside included) to the highest summit of the climax range. Hogs, cattle and canines, in those days unhampered by chain or sty, enjoyed the freedom

Swine Spoil the Feast



Mrs. T. N. Irwin

of the city. Two or three marauding swine, no doubt the lineal descendants of that Gadarean herd into which his Satanic majesty is said to have entered, came rooting around the tables on a tour of inspection. Half a dozen dogs flew to attack them and wild commotion ensued. The ladies were suddenly called back to earth, and incidently around the corner, to find the table over-turned and despoiled and the pride of their culinary achievments on the ground, in the place where we are told not to cast our pearls. The brethren, it is said, although they were supposed to be filled with spiritual things, by their morning devotions, loudly bewailed the loss of the dinner. Nor is there any record that the pastor, in his afternoon petitions made any attempt to remove the the curse, which ever since Moses has rested upon the ungulates tribe.



Mrs. J. H. Holman

The days of the sixties dawned cloudy with their disturbing controversies and ensuing fraticidal struggle, yet write it down in large letters to the credit of this little band, that they made heroic effort to keep all political questions out of church affairs. Our readers, however, must be aware that such a thing was well nigh impossible, and perhaps the one thing that preserved the church from disruption again was the political unity that existed. Being mostly from the region south of the Mason and Dixon line, with few exceptions, they were one in sentiment. The pastor, the Rev. Joseph Roberts, was a strong Union man and although he resigned in October of 1860 the church rose bravely above the question of slavery, north or south, and extended a call to the Rev. G. C. Trip, another strong Union man from the state of Maine.

Politics Kept Out



J. H. Holman

The new pastor was a man of splendid attainments, cultured and eminently qualified for almost any pulpit. He remained, however, but a short time, for in January of 1861 resigned closing a pastorate of three months' duration.

The Rev. J. W. Sacrey, the father of our good sister Holman, who with his family had arrived shortly before from Missouri, accepted the leadership and served the church for one year. It was a year of usual prosperity and when at the close of the year he ended his pastoral watchcare there were many who regretted the severed relations.

His successor was not elected until the next May, when the former pastor, the Rev. Joseph Roberts, was recalled and began his second pastorate which ended in the next September.



Judge J. G. Pressley

Rigorous Discipline

As one reads the minutes of the covenant or business meetings held in the time of which we are writing, he can hardly help being impressed with the fact that these were the days of rigorous discipline. There was no disposition to condone violation of either christian decorum or propriety. Many a luckless brother guilty of transgressing some ecclesiastical dictum was promptly arraigned before a trial council of his comperes duly accused, duly tried, and often duly expelled. If, however, they disciplined heroically they were as faithful to every other duty or call. During the interims, when they were pastorless, the minutes record that they voted to hold on Sundays—"prayer and talk meetings"—which meetings, it is understood, were conducted by themselves. A few years later—the same records disclose—they appointed a committee of brethren to read sermons whenever there was no available clergyman to fill the pulpit.



Mrs. J. G. Pressley

Built a Parsonage

Within two months after the Rev. Joseph Roberts had closed his second pastorate, a call was extended to the Rev. Clark King, of Stockton, who accepted the call and at once began his labor. He proved himself a strong and able man and during the four years he remained, justified the claim that his was one of the most successful pastorates the church ever had. Being a man of

marked proclivities and strong convictions and coming to the pulpit at a time when the war cloud lowered the length of the land, it is not strange that he should have discussed a great many political questions from the pulpit. With unusual vigor he stirred the church to extra effort and a parsonage was built on the church lot in the rear of church facing on Second street. A church bell—the one now in the tower of the B street edifice—was also purchased and put on the little chapel—the first bell to call Santa Rosans to worship.

In October of 1866 he closed his work and removed to Kentucky, where he gave up the ministry and entered the practice of law.

The little flock now remained without a shepherd for more than a year, during which time good supplies did excellent pulpit work and the names of the Rev. D. T. Taylor and Jehu Barnes should here be monumented as those who did the major part.



Mrs. Mary Wilson

We now come to a period of short pastorates. Good men, able preachers, fair degree of harmony in the church, but with all short administrations. We have not the time nor the disposition to trace the causes. A brief continuance of the pastoral relation is sometimes the pastors' fault and sometimes the church's fault and sometimes the fault of neither. Sickness and calls to other fields, no doubt had to do with some of these transitory ministries. The Rev. M. P. Moore, from Texas, accepted a call and took up the work in December of 1867. In this instance the records themselves turn physician and pronounce him in poor health and we will make this account for his resignation which came four months afterwards. The old timers say that he was a tall man, typically southern, and quite an orator.

Short Pastorates

"The Union Baptist Church" it had always been styled, but now some begun to ask 'why call it 'Union Baptist Church' ?" We are living in Santa Rosa and we love each other as we ought; why not give our church a name which will always mark it as the First Baptist Church ever organized in this city or vicinity? Acting on the sugges-

The Name Changed

tion, at a business meeting held on the third Saturday in March, 1868, the name "Union" was painted out and the whole name changed to "First Baptist Church, Santa Rosa," which title has ever since been written in the annals of Ecclesiastical cognomenry.

The Rev. D. T. Taylor, whose good work as a supply we have already mentioned, was the next to undertake the leadership, but resigned after serving only three months. He was a good man they tell us, and was much respected for his christian character.



Mrs. S. S. Farmer

The Rev. J. W. Luke, of Missouri, after some correspondence, was allured to the placer empire of the Golden West and took up the shepherd's crook. Tradition says that he was scholarly and eloquent, in fact one of the most fluent speakers the church ever had. During his time the little chapel was found to be very incompetent to meet the requirements of the growing congregations and prospering church. New families moving into the town, successful revival meetings, together with the brooding grace of the Great Head of the Church, swelled the church roll until talk of a new building was in everybody's mouth. Not in robust health when he came, sickness and death in his family augmenting his physical disabilities, soon broke him down, and although he continued for nearly two years, the enforced resignation came.

Begin to Talk New Church

The selfsame month that witnessed the retirement of the Rev. J. W. Luke, witnessed, also, the settling of the Rev. Willis Alden, another man formerly from Missouri. He carried on the work ably for a while but he was only called for six months and after its expiration closed his work and removed to Vacaville.

The Rev. S. A. Ringo, also from Missouri, settled in April of 1872, but only continued as pastor six months. After his resignation, however, he remained a member of the church and a resident of the city for some time and often did good service by supplying the pulpit.

A very important pastorate began in March of 1873 when the

Rev. N. A. Bailey, of Georgia, became the under shepherd.

Talk Failed to Build

The time for building a new church had arrived. Almost five years before a building committee had been appointed and the matter had been canvassed and discussed under every condition and from every point of view. Estimates and plans had been submitted and talked over but all the talk had procured no lot nor had it purchased a brick or board for the building and now people were coming to believe that talk wouldn't build the church.

In March of 1873, spurred on by the coming of the new pastor, the building committee, consisting of Robert Crane, E. T.

The New Building

Farmer, P. B. Smith, H. Wilson, J. H. Holman, A. Thomas, J. M. White and Preston Davis, who had been appointed in the December before, secured the lot on the corner of B and Ross streets, where the building now stands, and began work in earnest This was a busy year; all hands were at work. The plans accepted called for a Four Thousand Dollar Church; a good deal of money for a poor congregation who were not able to support a pastor without a struggle. But they worked—they had friends at court—the community helped them and the building went up. The lumber was purchased at the Murphy saw mill in Guerneville and was sawed entirely from one tree, as shall be seen further on. The building went up rapidly, and the whole community looked upon it with pride, for Santa Rosa did not then have the handsome churches it boasts today.

The building was not finished, however, without its tragedy. Brother P. B. Smith, one of the building committee, and also a

A Tragedy

carpenter, was at work upon the roof of the church when somehow he lost his footing and fell heavily on the ground, One leg was broken and such severe internal injuries sustained that he soon died and passed to a land where churches are temples and buildings are not made with hands.

The new church was so nearly completed that it was seated and used for worship on Sunday, the first day of December, 1873. The old church and the parsonage had in the meantime

First Meeting in New Church

been sold for $1,500 and the money put into the new building. Giving possession of the old church hastened the occupancy of the new. At the first meeting held in the new house a Brother Hill and family, re-

cently from Kentucky, united with the church; one of the family, now Sister L. Adams, is still a member.

The dedication did not take place until the next year. After worshiping for eight months in the building, putting on the finishing touches, and raising more money, all was ready for dedication. The meeting of the Pacific Baptist Association, which met that year with the Santa Rosa church, was made the time to publically and ceremoniously set apart the edifice to the worship of Almighty God. Dr. D. W. Clark of San Francisco was invited to preach the sermon. So on Sunday, the sixth day of September, 1874, Dr. Clark preached his sermon, which the Democrat published that week says was a very able one; over one thousand dollars was raised to finish paying the debt and the house was consecrated to the service of the Lord for time and ever.

The Dedication

In April of the next year there is another change. The Rev. N. A. Bailey resigned, feeling that he had done his work in building the house. The church was reluctant to see him go, but there was still "Balm in Gilead" and more pastors in Missouri The reader, no doubt, has become accustomed to the phrase, from Missouri, after the introduction of a new Minister, for that state has contributed by far more than one-half the pastors of the old church. Not deserting now, she sends from Sedalia another of the Lord's anointed, the Rev. S. A. Taft, D. D., who began a popular career in June, 1875. Dr. Taft was a Theologian and a scholar. When two years later the Baptists needed a President for their Denominational College, which was then located at Vacaville, Dr. Taft was chosen and closed his pastorate to serve in the larger field.

Missouri Contributes Another Pastor

The Rev. Uriah Gregory, D. D., formerly of New York, became his successor in the following month and served one year. That was a prosperous year. The choir was said to be the best in the city. The Sunday school was made a feature that became remarkable. The primary department under Mrs. Wm. Shaw numbered over one hundred and fifty. After the close of Dr. U. Gregory's year Dr. Taft returned from the college and resumed the pastorate again. This time he remained with the church until June of 1884. when he closed, taking both pastorates together, the

Big Sunday School

longest term of service rendered by any pastor down to this time.

Rev. J. D. Jameson, from Arkansas, was called in January, 1885. This was a time when lack of harmony prevented any material progress. A faithful historian is bound in truth to say that quarrels and reconciliations, charges and councils, reprimands and expulsions figured frequently for spiritual growth. The Rev. J. D. Jameson retired in May, 1886.

Some Trouble



Grandma Nancy Bray
who died March 12th, while this book was on the press
Aged One Hundred and One Years and 24 Days
United with the church in 1855. This photograph was made on her 100th birthday

From May until the beginning of the next year they were without a pastor. They had a stated supply, however, for most of the time. The Rev. S. S. Fisk preached for the congregation on the 16th of August and was forthwith elected a supply for the rest of the year. In January of 1887 he was elected pastor and entered upon a long term of useful service. The pastor was a popular man in the community. A good many were added to the church by the revival meetings, in which the pastor was assisted by different evangelists. While the church enjoyed a fair degree of prosperity it cannot be said that, even now, harmony was the head and front of all accomplishments. But if there were differences of opinions, councils, etc., better judgment generally prevailed and best interests conserved.

Period of Growth

The Rev. S. S. Fisk was a very genial, whole-souled man, a good preacher, and surrounded himself with many good friends. His work closed in October, 1894.

The Rev. Holman B. Turner was called from Fresno, this state, and after supplying three months was elected pastor on

January 1st, 1895, and acceptably labored for one year. Ably reinforced by his good wife, who has recently gone to the great other side, he did good work, and has in the church today many who speak of him very kindly.

The Rev. E. H. Hayden, then of the Golden Gate church, Oakland, was next in line of succession. A man of learning beyond the average. Fluent in speech, well poised and graceful on the platform, the old church has had few better preachers in the pulpit. Through his efforts fermented wine was taken from the communion table and now only the pure juice of the grape finds its way into the cup of remembrance. When he left to accept a call to the Santa Cruz church he left many friends.

And now the gamut is nearly run, the end is almost in sight. After the departure of the Rev. E. H. Hayden the church remained nearly six months without a pastor. A good many able supplies filled the pulpit from time to time. Settling a pastor became no easy task. During this interim, however, the church kept together, entertained the Association and put a handsome carpet on the auditorium.

On the first Sunday in October, 1897, a call was extended to the present pastor, and writer, who was then pastor of the Cornell Baptist Church of Vallejo, Cal. He accepted the call and one month later closed his work at Vallejo and assumed charge. The first work was to pay off a floating debt, although just why it was called a floating debt is not apparent. In church parlance a floating debt and a sinking fund have exchanged characteristics.

The debt attended to, the next year saw the erection of a very commodious pastorium in the rear of the church facing on Ross street, with a church dining room and kitchen underneath. The prayer meeting room and pastor's study were recarpeted, repapered and otherwise repaired. Pictures of the old pioneer members have been procured, framed, hung on the walls of the chapel room. The jubilee year having now arrived, the general repairing of the auditorium inside and out is the work on hand. While we write the carpenter is remodeling the platform. Beautiful art glass windows, of modern patterns, for which the contract has already been let, will soon take place of the old ones and add greatly to the already attractive interior. A handsome

pulpit set the gift of Mrs. Crane, in loving memory of her late husband, Deacon Robert Crane, awaits Jubilee Sunday, March 23, 1902, at which time it will be formally presented. It is understood that no repairs will be made which will in any way impair the integrity of the claim that the building is the product of one tree.

It will now be proper for us to add a paragraph concerning the men and women who have served during these fifty years in an official capacity. We have already traced the clerkship from W. C. Catron to Joel Crane, then to D G Lovall and John Todd, which covers the entire career of the church under the name of Lebanon Baptist Church. At the time of the reconciliation in 1857, J. H. Holman was installed in that office. His successors, in order have been B. C. Westfall, E. C Sacry, D. A. Porter, Joel Crane. E. T. Crane, Melville Dozier, George P. Anderson, B. C. Pressley, J. F. Thorsen, E. J Williams, Jas. F. Stanley, W. L. Bartlett, H. E. Ricksecker, C. F. Lea, the present encumbent. It will be impossible to give the names of those who have served as treasurers or deacons. Among the latter, however, we find the names of Wm. Farmer, Martin Hudson, J. E. Davidson, Griffin Treadway, P. B. Smith, J. H. Holman, T. N. Irwin, Robert Crane, Judge J. G. Pressley, Martin Monsen, J. M. Lea, R. R. Freeman, and the present board whose names are given elsewhere.

It must be noted, also, that the First Baptist Church of Santa Rosa has always been loyal to the denomination, and has always affiliated with every denominational benevolent society. The Baptist State Convention of Northern and Central California was organized ~~under~~ a ~~clump~~ of ~~live~~ oak ~~trees~~ out by the town of Franklin in the fall of 1852.

When the church was first born, there was only one Association in the state, viz., the San Francisco. To the meetings of this Association the "old church" faithfully sent her delegates, until in ~~1857~~ the Pacific Association, the one to which it now belongs was organized here in the little church on Third street. Since that time it has been one of the first churches, from more than one point of view, in the district. The church may well be proud of the fact that both the State Convention of Northern and Central California and the Pacific Baptist Association were born at Santa Rosa.

† See appendix to chap

W. C. Catron

† See appendix

CHALDEO-BABYLONIAN CIVILIZATION.

LEGENDS OF CREATION,
FLOOD, &C.
TABLET INSCRIPTIONS,
HISTORY, LITERATURE,
RELIGION, &C., &C.

—o—

BY JUDGE PARISH B. LADD.

—o—

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CHALDEO-BABYLONIAN CIVILIZATION.

LEGENDS OF CREATION, FLOOD, ETC.; TABLET INSCRIPTIONS, RELIGION, ETC.

BY JUDGE PARISH B. LADD.

IF the readers of the HUMANITARIAN REVIEW* are as deeply interested in the civilization of the ancient world as the writer of this article, they will be interested in, and possibly instructed by what is here to follow.

THE COUNTRY AND ITS PEOPLES.

I use the compound word Chaldeo-Babylonian to designate that the country at different times was known under one or the other of these names.

The Caldai were originally a small tribe located on the shores of the Persian Gulf, whence they slowly moved northward under Merodah-Baladan until they became masters of the country first called Chaldea, or Chaldee—later, Babylon. The northeastern part of the country was known as Akkard, or Accard. To the northeast, also lay Elam. Chaldeo-Babylonia covered the low and alluvial plain watered by the Tigris and Euphrates, now better known as Irak-Arabia. In

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the Old Testament it is designated Shina, Babel, land of the Chaldees. At the north of Babylon lay Assur, or Assyria. During the long struggle, with varying success, between these countries, the boundaries of Babylon underwent several changes. At the north, to ward off the Assyrians, Babylon maintained a long chain of fortifications. On the east, the Tigris formed a natural boundary; but the warlike Caldai, or Chaldees, repeatedly pushed their conquests east and south to the Zab. At an early day Ur became the capital city of the Chaldees. The name of this ancient city is now Mugher. From the earliest times this city and Borsippa (Birs Nimrud) were under Chaldean rule. At the south, the land of the Chaldees touched the Persian Gulf, which was entered by the Euphrates and Tigris through one channel. This sea has since so encroached on the land that these rivers now enter the Gulf by separate channels.

The inscriptions which for the last forty years have been, and are still being taken out of the ruins of these ancient cities, show that the country was the most fertile then known to the world. All between the two rivers was closely interwoven with canals; vegetation of every variety, in the most luxurious abundance, gave to the people happy and prosperous homes. Babylon exported to Egypt and India her fabrics and received their wares and spices in return. The means of import and export was by caravan.

The capital of Akkad occupied both sides of the Euphrates, and was called Sippara and Agade. The early inhabitants, being of mixed races, were designated Sumero-Akkadians; the latter, occuying the hilly part of Chaldea, were necessarily more energetic and vigorous than the tribes living on the low plains, which is clearly shown in the early advance of their civilization over the Shumars. It is from these early Akkadians that we derive our sabbath, of which more will be said later on. The germs from which the Chaldeans, and a little later, the Babylonians, derived their knowledge of astrology and astronomy, as well as most of their other learning, came from the Akkadians. It was this people who first gave to the

world the legends of creation, of the flood, etc. Being of a speculative turn of mind, they theorized on the cosmos, and back of it, on a hierarchy of heavenly powers. To them the Hebrew and Christian peoples of today are indebted for their systems of religion and their gods. Their cosmogonial legends and theories of an array of heavenly powers, at a very early day became the common heritage of the oriental nations. Ezra, while in captivity, availed himself of the records of Babylon, from which he gave to the Israelites the cosmogony of the Old Testament.

It was the Akkadians who first divided the solar year into twelve months, the months into four weeks, and the weeks into seven days, naming the days after the seven planets, just as we now have them. This restless spirit of Akkad infused itself at an early date into its southern neighbors, merging all in one, and the country became known as Chaldea, Akkard being lost to view. Arabia, too, possessed a spirit of unrest, which, under the name of Semnites, peacefully invaded Chaldea, where, finding a civilization superior to their own, they readily adopted the religion, manners, customs, and cuneiform system of writing of the people of their newly-adopted country. They became Sumero-Akkadians, and their natural increase and accessions from Arabia were so rapid that about 3800 B. C. E. [before the common or so-called Christian era] they established a dynasty of kings of their own, in which Sargon became their first ruler, followed by Naram-Sin, his son. If, as has been claimed, the Hebrews descended from this stock, it was not until after a large admixture, at a later date, of a people at the north of Syria known, generally, as Aramians.

Before the unearthing of the cuneiform inscriptions, about all that was known of this ancient people came from the history of Berosus (268 B.C.E.), a Babylonian priest; from Herodotus, the Greek, and from the biblical writings of Ezra while in exile at Babylon, who, like all other free people, had access to the library in the king's palace. From this library come our Old Testament writings touching Chaldeo-Babylonia, her kings, legends, etc. From the cuneiform inscriptions taken

from the ruins of the several cities of Babylon we get a continuous line of kings extending from 2200 to 647 B. C. E. It was about 2200 B.C.E. that Hammurabi, being on the throne, had all of the old laws of Chaldeo-Babylonia codified. This code has come down to us in an almost perfect condition; and it was from this code that Ezra took, in an abbreviated form, the Hebrew Decalogue—the ten commandments, which he palmed off on his less intellectual people as coming from Jehovah through Moses. Later discoveries carry us back to a fairly firm historical basis for 8000 or more years, with traditional history of 432 000 years back of that.

The history of Babylon, like that of Egypt, is fairly clear and reliable back to the beginning of civil government. Before that, both countries, for an indefinite period, were ruled by hierarchies—priestly dominion in the name of the gods; before that, the gods ruled in person. From the date of civil government back, legends, with here and there a little truth, prevail, beyond which all is myth. As early as 8 000, probably 10 000 or more, years ago, Babylon possessed a high state of civilization.

MILITARY OPERATIONS.

As the military exploits of all countries enter so largely into their make-up, if not their civilization, the student of history must, to a certain extent, be made acquainted with the war arm of government, the better to understand its domestic affairs. So a little war will be here in order. The first Chaldeo-Babylonian monarchs, according to the cuneiform inscriptions, had their seat of government at Ur, where was located the great temple of the moon-god. Here sat the king who first ruled over all Chaldeo-Babylonia. He erected temples at Erech, Nipur and Larsa, dedicated to the sun, to Bel, and to the goddess Ishtar. The ruins of these temples, if not elegant owing to the want of other materials than clay for their construction, were on a gigantic scale. The cuneiform system of writing had then reached its perfection. Chaldea early sent colonies to the west. Strabo and Pliny tell us that the original settlers of Canaan came from Chaldea, brought their civilization and

planted it in a wilderness of barbarians. With these barbarians they intermarried, and produced the immediate Hebrews, who then and there took the Hebrew language. From some inscriptions left by Dungi, one of Chaldea's first monarchs, it appears that the language spoken at Ur was Semitic; but this is not sustained by the inscriptions of the viceroys left in some of the cities of Akkad under this dynasty. Ur and Erech were rival cities, but were outdone by Karrak, which in time was superseded by Larsa. In the year 2280 B.C.E. Cudunanhundi, the Elamite king, invaded Chaldea, overran and conquered its people. He was succeeded by Cuder-mab-ug, who carried his arms to Palestine. Returning triumphant, he established a dynasty of monarchs at Babylon. Twice did the Elamites give to Chaldea a succession of kings, which was followed by a dynasty from Arabia, formed by Khammuragas, who removed the capital to Babylon. From this time on, the country took the name Babylon. This king, being a Semite, caused the Akkadian language to be superseded by the Semitic.

Khammuragas, having first overrun the north, made that a base of operations for extending his arms to the south, where he defeated Naram-Sin and made himself master of all Babylon. Before this, Naram-Sin and his father, Sargon, while in power, established a large library at Sappara, which was principally devoted to astrology and astronomy, not neglecting the cosmogonial legends of creation, flood, etc., copies of which were made and set up in the large cities of Babylon. Later, in the history of Assyria, the name of Sargon was assigned to an atmospheric myth, where legends recited his miraculous birth of a virgin, overshadowed by one of the gods; placed by his mother in an ark of reeds, which floated down the river to the hut of a ferryman, who brought him up as his son, and on attaining full age he was made king. How much of this story was borrowed by Ezra to fit Moses, and by the Romans to fit Romulus, can only be a matter of conjecture. At any rate, it is but the old story common to all pagan nations from the earliest times down to and including that of Christ.

In the 14th century B.C.E., Tiglath-Adar, being on the

Assyrian throne, invaded and captured Babylon, setting up a dynasty of Semitic kings, who continued to reign until the final end of the Assyrian empire — but not in peace, for Babylon more than once revolted, threw off the Assyrian yoke, and even invaded that country. The first Assyrian empire came to an end 744 B.C. E., being overthrown by Tiglath-Pieleser, a usurper. This king, so famous in the annals of Babylonian history, successfully carried his arms to the Indus, and to the west, over Palestine, and even to the Nile. From this time on, the struggle was between Assyria and Egypt, with varying success. During these wars, Babylon was watching her opportunity, and a large influx of the Chaldees gave Babylon the coveted time, when, under the leadership of Marodah-Baladan, she again rose to her former greatness. Peace once more perched on her banners until 710 B.C.E., when the second Sargon defeated his rival and declared himself not only king of Babylon, but of Assyria, Sumir and Akkad. Having conquered the whole country, he devoted his time to internal improvements, and built a city at the north of Nineveh—Kauyunjik. The ruins of this city have been made famous by the discovery of copies of the legends of creation, flood, etc., taken from older copies found at Babylon. Sargon having been assassinated, his son, Sennacherib, ascended the throne (705 B.C.E.), and turned his arms to the west, where he reduced Tyre and Sidon.

With all this prestige at her command, Babylon again fell a prey to Assyria under Assar-haddan, who established his seat of empire at Babylon 680 B.C.E., when he invaded Syria, and captured Sidon and carried its people captive to Babylon. Turning his arms to the east, he overran Arabia and returned by the way of Nineveh, 280 miles over a desert, to Babylon. This feat of campaigning has been set down to Assar-haddan as one of the most difficult exploits in the annals of history. Nor did this monarch end his campaigns here, for he turned his forces with success to the Caucasus and to Media. Having before conquered Egypt, all of the east, west and south, fell to the lot of this great general, who, as emperor, maintained

his rule over twenty years. Having followed the military history of Babylon down to about the time of Ezra and the exile, it will be neither profitable nor necessary, at this time, to go further on this line. So I now take up the domestic affairs of this ancient people as shown, principally, from the cuneiform records of their country.

CHRONOLOGY.

Before the finding of the Assyrio-Babylonian cuneiform writings, the scanty knowledge the world had of the early history of this once highly-civilized people came from the historical writings of Berosus, a Grecio-Chaldean priest(268 B.C.E.), from Herodotus, and from the Old Testament writings by Ezra, while in exile at Babylon between 586 and 457 B.C.E.; but now we have Chldeo-Babylonian history running back 8000 or more years, written on clay tablets which have lately been taken from the ruins of their once great and prosperous cities. These records largely agree with the accounts given us by Berosus and Ezra, except that these men, especially Ezra, greatly abbreviated the Babylonian records. In fact they could not have done otherwise, for the libraries of Babylon included thousands of volumes, in which almost everything was set out in minute details.

Berosus, in his history, told his people the truth, for he told them that the stories of creation, of the first pair, of the garden of Eden, the flood, etc., were but allegorical representations of nature. His history was seen and read by only a few Greek scholars, who have given us the substance of its contents. Ezra, in his biblical writings, told his people a falsehood in telling them that these stories came from Jehovah and were true. That Jehovistic falsehood, proclaimed from the ruins of Jerusalem, 444 B.C.E., gradually impregnated Judea, the virgin daughter of Palestine, who gave birth to Israel and Christianity; the former a fraud, the latter a crime. If Ezra had told the truth as to the Babylonian source of his Genesis story, the world would not have been for two thousand years groping its way in ignorance through rivers of blood, spilt to satiate the thirst of a bloated priesthood. Ezra was a Levite, a priest;

like all other priests, he found in falsehood a faithful servant. In Ezra's time, the Semites, including the Hebrews then in Babylon, readily assimilated themselves to the prevailing religion of the country, and the more intelligent of them to the advanced culture of their Sumero-Akkadian masters; borrowing, as we are told, their language, their cuneiform mode of writing, a little of their science, and their mythology.

As early as 3800 B.C.E., there existed a dynasty of Semitic kings under Sargon of Akkad, and his son, Naram-Sin, of the north. On tablets among the earliest taken from the ruins, a succession of kings is given, running from 2200 down to 647 B.C.E., giving the names of the kings and the principal events in their reigns. It was from these and some older records that Berosus and Ezra procured their knowledge of Babylon.

SOCIAL LIFE AT BABYLON.

In a brief essay like this, only a sketch of leading things and events can be expected. Babylon, as in all ancient countries, had a large class of slaves, who were treated as chattels only; all others were free citizens. Although the government was an absolute monarchy, the people were called citizens. The marriage relation was regulated by law. The wife retained her dowry during marriage and on divorce. In most respects she was on an equality with her husband. She, as in California and some other of our states, was free to deal with property rights; her children, at birth, were registered as free citizens; the boy, at about eight years of age, was circumcised. This custom, with nearly all else which they possess, was borrowed by the Jews from Babylon. Compulsatory education at public expense was, to a certain extent, strictly enforced. They had not only their common law, the result of custom, but general and local statutes. As with us, the decisions of their higher courts were reported and became precedents for future adjudications. It was from these laws, as codified by Hammurabi, 2200 B. C. E., that Ezra wrote the Decalogue — the ten commandments ascribed to Moses. The laws were well administered by regular judges, and the right of appeal to the king was given in important cases. The revenue came from taxes,

a tithe to the king. These local taxes for the temples consisted of corn, date and sheep taxes, and road and canal dues. To each temple a large landed estate belonged, as now in England, and in many districts these lands supported the temples. The transfer of land by deed and lease was regulated by law, and the currency was silver, divided into talents, mauch, shekel and paras. In their business relations, they had their banks, drafts, notes, bills of exchange, deeds, wills, probate settlement of estates of deceased persons, written contracts for labor, apprenticeship, seals, acknowledgments, witnesses to documents, etc.; everything regulated by law about as we do things now. Slaves who could not read or write were required to make their X, to which was attached a seal.

The tablet writings show a high state of civilization more than 8000 years ago. They had vast libraries printed in cuneiform characters on clay tablets, baked for preservation; all arranged on shelves, with copious indexes, so that any subject could be readily found. The tablets from which our present knowledge of ancient Chaldea has been derived were in second copy, showing earlier copies and originals as their source. Some of these tablets are bi-lingual, others tri-lingual, showing the great care taken to perpetuate the history of this people. How far back date the first copies, and back of them the originals, can only be a matter of conjecture; eight or ten thousand years, or more, say some of our Assyriologists. Thousands of years before writing was known, oral tradition must have kept alive the main features of the country; most of all, their cosmogonial and other religious beliefs, which are the first to exist and the last to fade from memory.

Still back of all this, existed man as a barbarian, whose first thoughts, after himself, were of why and whence all nature? It was man in this condition that first gave birth to the legends of creation, the fall of man from a state of innocence, the flood to destroy the wicked, etc. After ages of oral tradition, these cosmogonial legends and others were reduced to writing, stamped on clay, baked, and stored away in the palaces of the kings and other places in ancient Chaldea. It is from these

tablets, excavated within the last forty years, that we derive our knowledge of the early civilization of Chaldeo-Babylonia. It was, also, from these tablets, then in the king's palace at Babylon, that Ezra, in exile, drew his inspiration which gave to the Hebrews most of their Bible. The latest tablets, taken from some forty feet below the surface of the ground at the ruins of Nipur,* on the opposite side of the river from Babylon, carry us back to the remote ages of Chaldean civilization. At that early time, eight or ten thousand years ago, among their sports, the tablets portray the people of Nipur engaged in horse-racing.

The most of the legends touching Isdhubar, the mighty hunter (the Nimrod of the Bible), were found at Uru-ki (the Erech of Genesis). The ruins of Ur, the sacred city of the moon-god, and the alleged birth-place of mythical Abraham, are giving up to us their cuneiform treasures. Larsa, the Ellosar of Genesis; Sergul, the Calah of Genesis, and Eridhu, were all seats of rulers—all now in ruins. A thousand years ago, the hyena, lion, tiger, jackal and other wild beasts, roamed in solitude over the desolation of these once great and flourishing cities. In Eridhu, the sacred city of Ea, there existed at an early date, a school devoted almost exclusively to magic and divination. Among the ruins of Erech was found the epic poems of Isdhubar in twelve books, arranged according to the twelve signs of the zodiac. Following this, is depicted in glowing colors, the war in heaven between the god Marodah and the demon Tiamat. It is emblematic of the sunlight at war with the dark night. This imaginary conflict between light and darkness, and good and evil, is the source of all the gods and devils which have ever terrorized the race.

LITERATURE.

Mr. George Smith, the Assyriologist, in his "Chaldean

* The name of this city, I find in the writings of most if not all of the authors of works relating to Babylonia which I have read, is spelled *Nippur*, but herein the spelling, *Nipur*, being preferred by the writer, is purposely used.—EDITOR.

Genesis," says that from 2000 to 1500 B.C.E., there seems to have been a period of general intellectual development; that during this time there was a collection of the various traditions of the stories of creation, the flood etc.; that the literature contained in their libraries comprised every branch of learning known at that time—mythological, religious compositions, astrological treatises, magic, arts of divination, poems, fables, proverbs, etc,.

From Senkerch come some of the earliest tablets, on which are inscribed geometrical works, mechanical works, calculations, tables, cube and square root, measures, astronomy, astrology, omens, legends, historical inscriptions. historical cylinders (one of Kadur-mabuk, 1600 B.C.E.), geographical tablets, lists of towns and countries, laws and law cases, sale and barter, wills and loans. Among the mythological tablets are the legends of the gods, songs, prayers, hymns, etc.; charms to cure sickness and expel evil spirits; cure of witchcraft, prayers for success in war. They had chronological tablets, with lists of kings, annual officials, governmental relations between Assyria, Babylon, Elam and Arabia; treaties, dispatches, proclamations, reports of military affairs, reports on the state of the kingdom; also natural history represented by tablets of animals: mammals, birds, reptiles, fishes, insects; plants: trees, grasses, reeds, grain; and earth, storms, and the various other phenomena of nature; tablets on grammar and lexicography: declension of nouns, conjugation of verbs, examples of syntax, bi-lingual tablets, explanatory lists, etc. In law matters, the libraries were extremely rich; showing codes, law cases, sales, loans, lists of property, lists of titles, taxes, etc.

In the literature of Babylon, the dates and names of the writers generally appear. This practice ceased after the Assyrian conquest until about the second century of our era, and this accounts for the anonymous writings of the Old and New Testaments. The ascriptions of names and dates not appearing in any of them, the compilers or redactors, at later times, attempted to supply them by ascribing false and fictitious names to each and all of the biblical writings.

RELIGION.

The earliest religion of Akkad was Shamanism, in which was ascribed to the gods the creation of both good and evil. The second person, as the author of evil, had not evolved; but appears later on as an evil spirit, represented, as in all other religions, by a serpent—sometimes in the form of a dragon. Here the priest comes in with power to influence the gods. Every object had its spirit, some of which were elevated to gods. At the head of all stood the triad, Ana, the sky, Ea, the earth, and Mulga, lord of the under-world. Later the sun advanced to the head of the pantheon. The heavenly orbs, personified, became gods.

The Semnitic settlers in Sumir, probably the remote ancestors of the Hebrews, adopted this religion, with the sun at its head. In time, the sun became Elohim; later, Jehovah. At first the Elohim were plural, including all the gods. The Semnites soon made Elohim singular, and put him at the head of the divine order. The name Jehovah nowhere appears in the inscriptions of Chaldea or Egypt.

Later transformations give the names of the trinity as Anu, Ea and Bel, who become the Demiurge or Logos: all were children of the sky. Ea was the god of life, of knowledge, of the abyss, of the rivers, of paradise, and the husband of Bahu, the Bohu of Genesis 1: 2. Each divinity had his consort. Below these stood numerous classes of gods, all in triads. Marodah, one of the forms of the sun-god, was, by the Greeks, transformed into Jupiter.

This astro-mythology, says Mr. Smith, produced a cosmogony in all of its essential features, like that of the Hebrews. Babylon, like Genesis, had its sacred garden; its first man, called Admi, the same as Adam; its tree of life, cherubs, flaming sword, etc. The Hebrew flood, as we shall see further on, while briefer, is the same as that in the eleventh lay of the Babylonian epic, where the hero is Tammuz, the sun of life, the sun of Ubaratutu, the glow of sunset; denoting the revivifying luminary of day, who sails on his ark behind the clouds of winter, to reappear in spring. Berosus calls him Sisuthrus,

the sky; but George Smith, the Assyriologist, renders the name Hasisadra. In the Babylonian story, the ark rested on Niser (high land), where the birds were sent out on three occasions, the last not returning. Then Sisuthrus (Hasisadra) came out of the ark and sacrificed to the gods, who smelled a sweet savor.

The Babylonian legends give a long account of the Tower of Babel and the confusion of tongues. The biblical copies of all these things are much abbreviated, but the same in substance, with a change of names.

The story of the descent of Ishtar into Hades furnished the ground-work for the apocryphal story of Christ's descent into hell to release Adam and his posterity. These Chaldeo-Babylonian stories are much older than the Hebrew account. They do not pretend to be true; but bear on their face the evidence of their legendary character. One of our ablest writers says these old Chaldean legends found their way into the Jewish mind, and later into the Mediæval church, where the devil may be traced in an Assyrian bas-relief, where a demon with horns, claws, tail and wings, is being pursued by the god Adar.

THE SABBATH.

That the sabbath was of Akkadian origin, the inscriptions leave no doubt. This people, in common with all the oriental nations, had the legends of creation, flood etc.; they were quite advanced in astronomy, familiar with our solar system, the relation of the planets to one another, and of their revolutions. They determined the solar year, divided it into twelve months, the months into weeks of seven days, which were dedicated to the moon, sun and five planets. The 7th, 14th, 25th and 28th days were termed *dies nefasti*. They gave the planets the names which they now bear, and called the days of the week after them: Monday for the moon (which was the first day), Tuesday for Mars, Wednesday for Mercury, Thursday for Jupiter, Friday for Venus, Saturday for Saturn, Sunday for the sun. To these planets as gods, they ascribed the creation of the world, each working one day. The work being finished

on the sixth day, the gods pronounced their work good and rested on the seventh — the day of the sun, the greatest of all the gods. This day of the sun, not only of the Akkadians but of all the oriental nations, was kept as a day of worship of the sun; and all work, business and pleasure, even to the changing of one's clothes and the taking of medicine, was prohibited on that day. The Hebrews adopted this day with all of its observances; but after the return from exile they made their week to commence on Sunday, thus bringing their sabbath on Saturday. This was adopted by the Christians; but pagan Rome having adopted the oriental sabbath, her day of rest fell on Sunday, the day set apart for the worship of Apollo, the sun-god. This day of rest having fallen into disuse, both the pagans and Christians clamored for its restoration; so Constantine, to secure the favor of both parties, promulgated an edict in 321 C. E., saying: "Let all judges, inhabitants of cities and artificers rest on the venerable day of the sun." The Christians accepted this day of Apollo, the Roman sun-god, and gave up the Jewish sabbath, and to satisfy their conscience, they interpreted the word sun to mean the son of Jehovah. The Hebrews borrowed from Babylon not only the sabbath, but their holy of holies, shew bread, circumcision, and all other of their ceremonies and practices, unless the name Jehovah be an exception.

Writers differ as to the origin of this name. Some maintain that it comes from Baal, the chief god of the Phœnicians, for their deity of Baal Peor had a wonderful fascination for the Israelites, who again and again forsook Iahveh for him. Some say this name, Ihvh, comes from Chemosh, the national god of Moab, who held a high place at Jerusalem assigned him by Solomon. Still others fix his birth-place at Babylon or in Egypt. As this name cannot be found on the monumental records of Egypt or in the cuneiform writings of Babylon, we may infer that the name originated in Palestine, where he was the tribal god of the Hebrews before the captivity. During the cativity, Elohim stood first with the Hebrews, Jehovah, second. As such, and in this order, they so appear in the

two Hebrew accounts of creation. On their return from captivity, the Hebrews returned to their first love, when Jehovah became the great I Am.

Having briefly sketched a few of the leading features of the Chaldean history, I now turn to

THE COSMOGONY

of that people, and to the stories of the flood, as taken from the tablet inscriptions. Though a brief sketch has heretofore been given of these matters, a fuller showing from the tablets may prove to be of interest to the reader. For much of the following, I acknowledge myself indebted to the *Assyrian Discoveries and Chaldean Genesis*, the works of the fearless George Smith, whose early death is an irreparable loss to the world; and to Rev. A. H. Sayce, who followed in the same line under the fear of the lash of the *ecclesia*. The cosmogonial-tablet series was found so much mutilated that a clear, connected story cannot be made out; but enough remains to show that the Bible story, in brief, follows the order of creation laid down in the Chaldean legends, and occupying the same number of days, etc.

TABLET INSCRIPTIONS OF THE CREATION.

The inscriptions begin with an account of chaos and the generation of the gods; the foundation of the deep; the creation of land; creation of the heavenly bodies; creation of land animals; creation of man, and his fall; the war between the gods and the demons. Knowing that space herein is limited, I shall, in the creation and flood accounts, abbreviate everything, and quote only the most important lines of the tablets, designating the mutilations and other omissions by dotted lines, thus, ...; leaving the reader to supply quotation marks, which he may easily do from the mode of expression of the Babylonian writers. I quote—

When above were not raised the heavens, and below on the earth a plant had not grown; the abyss had not broken open their boundaries. The chaos (water) Tiamet (sea) was the producing mother of the whole of them. .. Here follows an engraving of the god Bel and the dragon in deadly grasp. The

waters at the beginning were ordained, but a tree had not grown; order did not exist. .. were made also the great gods. Lahmer and Lahmer, they did not come. ....

Here follows a long story of the gods and kings; then we have three mutilated tablets, enough remaining to show that they contained a description of the creation of light, and of the creation of dry land and plants. On a fragment we read:

When the foundations of the ground, of the rocks, thou didst make; the foundations of the ground thou didst call... Thou didst beautify the heavens. .... Let there be made earth for the dwelling of man. ..... (Mutilated tablet.)

Fifth tablet: It was delightful, pleasing. All was fixed by the great gods. Stars, their appearance .... animals .... he arranged to fix the years, then the observation of their constellation; twelve stars in three rows he arranged, from the day when the year commences until the close. .... The position of the gods Bel and Hea, he fixed; he opened the great gates in the darkness shrouded. .. The god Uru (moon) he caused to rise out; the night he overshadowed to fix it for the light of the night until the shining of the day. .. At the beginning of the month, at the rising of the night his horns are breaking through to shine in the heavens. On the seventh day, to a circle he begins to swell. ....

The sixth tablet commences with the statement that the previous creations were good, and pleasing to the gods. .... Cattle of the field, beasts of the field .... [were made.]

The seventh tablet corresponds to the sixth day of creation in Genesis i:23. It then goes on to relate the creation of land animals, exactly agreeing with the Genesis account. Following this is a break, which Mr. Smith believes to have been filled with a description of the making of man by the god Hea; for in a tablet, marked *k*, the creation of man, as a race, is given to this god. Then follows a long statement of man's duties to god—in the singular. After this comes the fall of man and the curse pronounced upon him. The word *man* in the Chaldean account is a generic term, meaning mankind in general. The god Hea now becomes angry because of man's

disobedience, and threatens to destroy him and his seed. All thy seed may he destroy .... may be cut off. .... May they put at enmity father and son .... his desire shall be cut off... The opening of his mouth, no god shall take notice..... All of these scenes are laid, as in Genesis, in the valley of the Euphrates. Here a drawing is made showing a man, a woman, a tree between them, and a serpent behind the woman, who is reaching out her hand to pluck the forbidden fruit. Can there be any doubt that the biblical story was taken from this, which is thousands of years older than the Hebrew account?

Following this, the tablets give a long description of the

WAR IN HEAVEN

between the god Bel and Tiamet, the great dragon. This long story is but an allegorical representation of nature; it is day at war with night, the sunlight overcoming darkness, the god of day driving back the demon of night. The gods and evil spirits among all the pagan nations of antiquity, were the outgrowth of these allegorical legends, which in all their primitive simplicity, were engrafted onto Judaism and Christianity. This Chaldean war in heaven, ending in the overthrow of the demon Tiamet, reads much like the story in Revelation, the author of which was, in all probability, acquainted with the Chaldean legends, and a romancer.

THE IZDUBAR LEGENDS.

These Izdubar tablets are much mutilated, and missing portions will be indicated herein thus ....

In order to clearly understand the flood tablets, we must have a short sketch of the events which preceded the deluge. There are five principal characters which figure in these legends: Izdubar, the mighty hunter—the Nimrod of the Bible—was a mythical king of Babylon; Ishtar, the queen-goddess of heaven and daughter of Anu; Hasisadra, the man saved in the Chaldean ark—the Noah of the Bible; the god Lubara, and Urhamsi, the boatman who sailed with Izdubar to the waters of death. The god Lubara, who is so prominent in the story, was a god of pestilence. The people of the world, by their

wickedness, had so offended Anu, the god of heaven, that he ordered Lubara to punish them, saying: Set thy heart to make destruction the people of the dark races. Thou shalt strike with the desolation of the god Ner. Slay them and cut down their weapons.... The Babylonians are wicked; to the floor tramp them; then thou leavest the land and goest to another. Thou destroyest the land... The people reach for their weapons.... The collection of the gods of the people thou destroyest; their swords thou breakest; their corpses thou castest down; .... brother with brother may they destroy each other. .. Orders to destroy I give, because of their wickedness.....

The copies of these Izdubar legends were made about 2000 B. C. E. Izdubar and his friend Heabani destroy the tyrant Humbaba. Izdubar, as a mighty hunter, is pictured in the act of killing a lion. The goddess Ishtar now falls in love with Izdubar, and lifting up her eyes she says: I will take thee, Izdubar, as husband; thy oath shall be thy bond; thou shalt drive in a chariot of gold; thou shalt acquire days of conquest; the river Euphrates shall kiss thy feet;.... Much more of this kind of talk she gives him, and Izdubar, listening to her flattery, answers, saying: Let no one marry thee; Dumuzi, the husband once of thee, country after country mourned his loss. The wild eagle also thou didst love, and thou didst strike him and his wings didst thou break; he stood in the forest and begged for his wings. Thou didst love also a lion, complete in his might; then didst thou draw out by sevens, his claws. Thou didst love also a horse, glorious in war; he poured out to the end and extent his love; after fourteen hours his love was not sweet.... Thou didst love also a ruler of the country, ... every day he propitiated thee with offerings. Thou didst strike him, and to a leopard thou didst change him; his own city drove him away, and the dogs tore his wounds. Thou didst love also Isullanu, the husbandman of thy father, and marry him; .... Thou didst strike him, and to a pillar thou didst change him. And me thou dost love, and like them thou wilt serve me..... Enraged at the refusal of Izdubar, Ishtar ascends to heaven and implores her father, Anu, to avenge

her wrongs by sending a bull and a lion to destroy him. Izdubar, with the aid of his friend Heabani, meet and kill the beasts. Ishtar, now in despair, descends to hades to implore aid from the demons. The descent, meeting of the prince of darkness and return, are given in the most glowing colors at great length. Ishtar says: I spread, like a bird, my wings; I descended to the house of darkness;.... to the dwelling of the god Irkalla, where there is no exit; .. to the place where dust is their nourishment, mud their food.

The demons refuse Ishtar's supplications. Samas [or Shamash], the sun-god, implores Hea to bring her back; pitying her in her misfortunes, he orders her return. Over her, he pours the waters of life, and once more she stands before her father in heaven. Izdubar now wanders in search of Hasisadra. Monsters, with their feet in hades and their heads in heaven, disturb his vision, and he relates to them his wanderings afar off in search of Hasisadra; trees loaded with jewels rise up before him. Urhamsi, the boatman, comes to his relief, and they journey in the boat toward the realms of bliss. Two beautiful women, Sidura and Sabitu, strew the way with flowers. On the third day, beyond the waters of death, Hasisadra appears and reveals to Izdubar

THE STORY OF THE FLOOD.

On the 11th tablet, in an almost perfect condition, we have this story; but it is long, and only a few of its leading features I give. Hasisadra speaks: Be revealed to thee, Izdubar, the concealed story, and the judgment of the gods be revealed to thee.... in the presence of the great gods, Anu, Bel, Ninip, lord of hades, in the city of Surippak. Make a ship after this .... .. I destroy the sinners and life ... . cause to go in, the seed of life, all of it to the midst of the ship which thou shalt make. Six hundred cubits shall be the measure of its length, and sixty cubits the amount of its breadth and its height. ...into the deep launch it. Hasisadra answering said: All will deride me. Hea opened his mouth and spake, and said to me his servant: .... Thou shalt say unto them.... he has

turned from me.... above and below.... closed the ship.... ....the flood which I will send; into the ship enter, and the door of the ship turn. Into the midst of it, thy grain, thy furniture and thy goods; thy wealth, thy women servants, thy female slaves, and the young men; the beasts of the field, the animals of the field, all I will gather and I will send to thee, and they shall be enclosed in thy door.

Hasisadra, answering Hea, said he would do as commanded by his lord.

Strong ..... On the fifth day .... in its course fourteen measures .... its frame fourteen measures it measured .... over it I placed its roof .... I entered it. I rode in it on the sixth time; I examined its exterior on the seventh time; its interior, I examined on the eighth time. Planks against the waters, within it I placed. I saw rents, and the wanting parts I added: three measures of bitumen I poured over the outside; three measues of bitumen I poured over the inside; three .... carrying its baskets; I constructed boxes. I placed in the boxes the offerings they sacrificed. Two measures of boxes I had distributed to the boatman. Two .... were sacrificed oxen.... Wine in receptacles of goats, I collected like the waters of the river; also food, like the dust of the earth, I collected in boxes, with my hands 1 placed..... Samas ..... material of the ship completed.... Strong, and the reed oars to the ship I caused to bring above and below.... they went in two-thirds of it.... All I possessed, the strength of it, silver. All I possessed, the strength of it, gold. All I possessed, the strength of it, the seed of life, the whole. I caused to go up into the ship all my male servants and my female servants. The beasts of the field, the animals of the field, the sons of the people, all of them I caused to go up.

A flood, Samas made, and he spake, saying: In the night I will cause it to rain heavily; enter to the midst of the ship and shut thy door. The flood came as told .... I entered to the midst of the ship and shut my door.... Voll, in the midst of it thundered, and Nebo and Saru went in front. The train bearers went over mountains and plains. The destroyer, Ner-

gal overturned. Ninip went in front.... The spirits carried destruction; in their glory, they swept the earth; of Vul, the flood reached the heavens. The bright earth, to a waste was turned. The surface of the earth it swept; it destroyed all life from the face of the earth; the strong deluge over the people reached to heaven. The gods feared the tempest and sought refuge; they ascended to the heaven of Anu. The gods. like dogs, fixed in droves, prostrate.... All to corruption are turned.... I, in the presence of the gods, prophesied evil. .... To evil were devoted all my people. My people like the young fishes, fill the sea.... The gods in seats, seated in lamentations.... Six days and nights passed; the wind, deluge and storm overwhelmed. On the seventh day in its course was calmed the storm, and all the deluge which had destroyed life on earth, quieted. The sea, he caused to dry, and the wind and deluge ended.

I perceived the sea making a tossing, and the whole of mankind turned to corruption; like reeds, the corpses floated. I opened the window and the light broke over my face; it passed; I sat down and wept. Over my face flowed my tears. I perceived the shore at the boundary of the sea; for twelve measures the land rose.

To the country of Nizir went the ship; the mountain of Nizir stopped the ship, and to pass over it was not possible. The first day and the second day, the mountain of Nizir the same. The fifth and sixth days, the mountain of Nizir the same. On the seventh day .... I sent forth a dove; the dove went and turned .... A resting place it did not find, and returned. I sent forth a raven; the raven went and the decrease of the water it saw, and it did eat; it swam, and wandered away and did not return. I sent the animals forth to the four winds. I built an altar on the peak of the mountain. By sevens, herbs I cut; at the bottom of them I placed reeds, pine and simgar. The gods collected at its good savor; the gods, like flies, over the sacrifice gathered....

Here follows a long appeal to the gods not to deluge the earth again. Anu now makes a covenant, and a promise to

Hasisadra that he will not again destroy the people by a flood.

While the foregoing differs slightly in some of its details from the flood story in Genesis, it requires no argument to show that the biblical story was taken in brief from that of Chaldea. Some of the more intelligent of the clergy, knowing of these Babylonian records, being thereby driven into a corner, seek to extricate themselves by asserting, by way of admission, that their god, Jehovah, revealed these things to the Orientals before giving them to Moses. But, like all their other silly efforts to get around stubborn facts, the more they struggle the deeper they sink in the mire of their new-found falsehoods; for by accepting the Babylonian story they have to give up Jehovah for numerous pagan deities. No doubt there are many honest clergymen; but the extent of their honesty is measured by the depth of their ignorance. No clergyman can tell the truth and remain in his profession: if his own convictions do not drive him out, his dupes will.

TOWER OF BABEL.

The Babylonians had their tower of Babel and confusion of tongues. The tower was at Barsippa: it was 350 feet high, and covered an immense area. It was never finished. The legends run that the gods destroyed it to prevent the kings from peering into heaven, and sent a confusion of tongues among the people. Ezra found it necessary to copy even this myth into the Bible.

THE PATRIARCHS AND THE MYTHICAL KINGS.

The ten antediluvian patriarchs of Genesis, from Adam to Noah, are none other than the ten antediluvian mythical kings of Chaldea from Admi to Hasisadra, who (according to the legends) ruled the country 432 000 years. The names of several of these biblical patriarchs correspond etymologically in their roots (and even in some of the words) with the names of these Chaldean mythical kings.

MOSES AND SARGON.

The story of the birth of Moses; his little ark on the river; his being picked up and reared by the pharoah's daughter, is

but a copy of the story told of Sargon, who ruled over Chaldea 1600 years B. C. E.

HEBREW RITUAL ETC. COPIED FROM BABYLON.

The temple of Bel-Morodah, as old as 2150 B. C. E., situated on the east side of Babylon, contained a shrine dedicated to this god, Morodah. Inside of the temple, screened by a veil, stood the holy of holies of the god of destiny. The Hebrews, since the captivity, have built their temples after this model, and in them their service closely resembles that used in this Babylonian temple. Their daily morning and evening sacrificial services; their meat and drink offerings; their free-will offerings; their sin offerings, and the shew bread, are all the same, says an Assyriologist, as those in the great temple of Bel-Morodah. In short, the entire Jewish wardrobe was borrowed from Babylon.

With all this historical evidence at our command, why should progressive thinkers spend time in commenting on the biblical text of the creation and flood stories, which on their very face are absurdities? Or why spend time in arraigning these idle tales before the bar of science?

Let us cease to be children. Let us pour the crystal waters of a better life over benighted Christendom. Let us never forget that CHARITY is our beacon; that to DO GOOD to all mankind, and no harm to even the lowest of the animal world is our mission.

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THE HUMANITARIAN REVIEW appeals to Liberal Freethinkers and all *thoughtful investigators* in the realms of mind, including intellect, sentiment, ethics, science, philosophies, religions, myths, superstitions; that is, the entire field of mental activity, as the most *radical*, yet not *rabid*, of Freethought periodicals—aggressive and iconoclastic yet charitable—giving to others the same recognition of right to have and express sincere opinions that it demands for its editor, contributors and supporters; appeals *only* to *thinkers*, and by rationalistic means and methods—to *reason*, not *passion* or *prejudice*; is free from abusive language, coarse gibes, cheap witticisms and slang; it accepts science as the only revelation and education the only means of inspiration; it combats error and immoral doctrines, but does not fight the mistaken men who have inherited them, and censures them only for their wrong-doing; it advocates humaneness to all sensitive creatures, man or brute; and stands for that "religion of humanity"—ethical culture—which will make Liberal Freethinkers better men and women, better neighbors, and better citizens, than Christianity or any other religion makes.

If you are liberal-minded, interested in learning and propagating truth that will dispel the hoary errors and moldy superstitions of the mind-enslaving and degrading dogmatic theology called Christian religion, and establish in its place a truly humanitarian "religion" based on science, not mythology, give your support to the HUMANITARIAN REVIEW. A sample copy for 10 cents, or three months' trial for 25 cents.

S. W. DAVIS, 852 E. Lee st., Los Angeles, Cal.

MINUTES

—OF THE—

LOS ANGELES

Baptist Sunday School Convention,

—AND THE—

LOS ANGELES

Baptist Association,

—HELD WITH THE—

SAN BERNARDINO CHURCH

San Bernardino County, Cal.,

—ON THE—

8th, 9th, 10th and 11th of September, 1876.

ANAHEIM:
DAILY AND WEEKLY GAZETTE JOB PRINT.
1876

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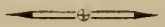
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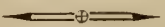
OFFICERS OF THE CONVENTION.



Dr. J. ALLEN - - - *President.*
S. P. SMITH - - - - *Secretary.*
WILLIS NEWTON - - *Treasurer.*



OFFICERS OF THE ASSOCIATION.



Elder T. J. ELLIS - - - *Moderator.*
G. L. RUSSELL - - - - *Clerk.*
F. M. SMITH - - - - *Treasurer.*

MINUTES

—OF THE—

LOS ANGELES

Baptist Sunday School Convention.

The delegates to the Los Angeles Baptist Association met in San Bernardino on Thursday before the Association, and organized a Sunday School Convention by electing Dr. J. Allen, of San Bernardino, President; S. P. Smith, of Los Angeles, Secretary; Willis Newton, of Los Nietos, Treasurer. Elder Hitchcock, G. L. Russell and Asa Adams were appointed a committee on constitution and by-laws. Elders H. I. Parker, G. W. Allen and A. Hitchcock were appointed a committee on resolutions and general Sunday School work.

A general discussion was had on the manner of organizing and conducting Sunday Schools.

Adjourned to 7 o'clock in the evening.

EVENING SESSION.

7 o'clock.—The Convention met pursuant to adjournment.

The Committee on Sunday School work reported the following:

Resolved, That we recommend it as the duty of every Baptist Church within the bounds of this Associated District, to organize, maintain and support a Sunday School where no such school exists; also, to establish

Mission Sunday Schools wherever practicable, the same to be under the supervision of the Church with which it is connected.

Which, after general discussion, was adopted.

The Committee on constitution and by-laws requested further time which was granted, with instructions to report at the next session of the Convention.

Elders H. I. Parker and J. B. Tombes were appointed a committee to arrange and report a programme for the Convention at its next session.

Adjourned to meet at 10 o'clock on Thursday before the second Sunday in September, 1877, at Downey City, in Los Angeles County, Cal.

S. P. SMITH,
SECRETARY.

J. ALLEN,
PRESIDENT.

ON.

	SUPERINTENDENTS
	Sarah A. Omstead
	T. K. McDowell
4	S. P. Smith
	W. A. Swiger
	G. H. Lillard
	Dr. J. Allen
	— Boardman
	Asa Adams
	.....
3	W. L. Williams
	....
	.....

thwork done during

MINUTES

--OF THE EIGHTH SESSION OF THE—

LOS ANGELES BAPTIST ASSOCIATION.

The eighth session of the Los Angeles Baptist Association convened with the San Bernardino Baptist Church, in San Bernardino county, California, at 10 o'clock on Friday before the second Sunday in September, A. D. 1876.

The Association was called to order by Elder J. A. Freeman, (the Moderator of last year), and the introductory sermon was preached by Eld. O. W. Gates, from the 21st verse, 2nd chapter of 2nd Timothy. Subject, "*Christians are for the Master's use.*"

On a call for the letters of the churches all but Sespe and San Jose presented their letters.

The church of Santa Paula applied for membership in the Association, which was granted by a unanimous vote, and the hand of fellowship given by the Moderator in behalf of the Association.

Adjourned to 2 o'clock.

Closing prayer by Elder Bateman.

AFTERNOON SESSION.

2 o'clock. Met pursuant to adjournment.

Opening prayer by Elder I. Fuqua.

The following resolution was offered by Bro. S. P. Smith, which was adopted by a unanimous vote:

Resolved, That it is with deep and heartfelt sorrow that we learn of the severe accident to our beloved Bro. J. C. Baker, on the way to this association; that he has our sympathies and that we unite in our prayers for his recovery if consistent with the will of the Great Giver of all good.

On motion by Bro. A. Adams, the association agreed to vote for officers by private ballot, when the association proceeded to vote, which resulted

in the election of Elder T. J. Ellis, Moderator; G. L. Russell, Clerk; and F. M. Smith, Treasurer.

The Moderator, on taking the Chair, made some very appropriate remarks in a short review of the history of the association.

The by-laws were read, and visiting Brethren invited to seats in the association.

Accepted by Elder O. C. Wheeler, of the Metropolitan Church, San Francisco; Elder C. A. Bateman, General Missionary of California and Nevada; E. F. Potts, Orange, Cal.

The Moderator announced the appointment of the following Committees:

ON DEVOTIONAL EXERCISES—*Delegation from San Bernardino Church.*

ON BENEVOLENT EFFORT—*H. I. Parker. J. A Freeman, W. Newton, G. Smith, I. N. Parsons.*

ON STATE OF RELIGION—*O. W. Gates, I. Fuqua and J. B. Tombes.*

ON SUNDAY SCHOOL WORK—*A. Adams, G. Hisom and S. P. Smith.*

TO AUDIT TREASURER'S ACCOUNT—J. *Waldrip, J. H. Grey and D. G Loveall.*

ON NEXT ANNIVERSARY—*N. Price, F. M. Smith and A. Dunham.*

On motion of Elder J. B. Tombes, a committee of 3 were appointed on publications. Tombes, Gates and Parker were appointed said committee.

Elder Lillard moved that a committee of 3 be appointed on obituaries. Carried; and Brothers Lillard, Loveall and Culbertson were appointed said committee.

On motion of Elder I. Fuqua, Bros. Melton, F. M. Smith and I. Fuqua were appointed a committee on temperance.

Your Committee on Devotional Exercises ask leave to

REPORT.

Prayer meeting this evening at 7 o'clock; 7½ oclock preaching by Eld. Bateman on Home Missions; and that a collection be taken for the benefit of home missions. Also, prayer meeting Saturday morning at 9 o'clock, and preaching by Elder Lillard at 11 o'clock; prayer meeting in the evening at 7; and 7½ o'clock preaching by Elder Ellis.

Your Committee on Sunday School Work beg to

REPORT.

That we recommend a more thorough and extended organization of the Sunday School work by the churches throughout the bounds of this association. In view of the limited time given to the Sunday School Convention, we recommend that a Sunday School mass meeting be held on Sunday at 2 o'clock P. M., and continue till 4; that all the Sunday Schools of the city be invited to attend and participate in the exercises; that the programme consist of addresses on Sunday School work, interspersed with Sunday School singing, etc. The meeting to be led by Brother Asa Adams. Adopted. A. Adams, Chairman.

Adjourned to 9 o'clock Saturday morning. Closing prayer by Elder O. C. Wheeler.

Friday evening 7½ o'clock Elder Bateman preached on the subject of

Missionary Work, to a densely crowded house, after which a collection was taken, amounting, in cash and subscriptions, to $30 25.

SATURDAY MORNING, 9 O'CLOCK.

Met pursuant to adjournment.
Opening prayer by Elder J. A. Freeman.
Roll called and absentees noted.
Your Committee on State of Religion respectfully,

REPORT.

That, having looked over the letters from the churches, we find on the whole occasion to thank God for the unmistakeable manifestations of His Grace. In some cases no conversions are mentioned, but in no instance do we find the least disposition to relinquish the cause of our blessed Lord; every Church in this respect stands pledged to the Cross. Some of the Churches report decided advancement, quite a number of persons having professed faith in the doctrine of Christ, and these are now enlisted with us in advancing the Kingdom of righteousness. We would give God special thanks for these manifestations. But, brethren, much remains to be done throughout the bounds of the Association. Wickedness in various forms everywhere abounds, and the enemies of Christ are outspoken in their hostility to His teachings. May the Divine Master add to our efficiency as Churches, and impress the hearts and intelligence of our Ministers with the great need of more zeal for the truth as it is in Jesus.

We recommend to the favorable consideration of all our churches our beloved Brother Bateman, and especially do we recommend him as our State Missionary. We rejoice that our Brother proposes to give much of his time to the interest of our churches. The cause of Christ demands that we should render him all the needed assistance in our power.

O. W. Gates, Chairman.

Adopted.
Your Committee to audit the account of the Treasurer ask leave to

REPORT.

That they have examined the account of the Treasurer and find the same correct, with the following showing:

Received for Printing Minutes		$64 50
Paid for Minutes	$50 00	
" " Clerk's services	10 00	
" " Postage and Stationery	4 30	
		64 30
Balance in Treasury		20

Approved. James Waldrip, Chairman.

Your committee on publications would respectfully submit the following

REPORT.

That they are greatly impressed with the importance of a sound denominational literature, and in this connection they thank the Divine Master that we possess such literature, and that it is quite accessible to all our churches.

In the first place, God's blessed word must always occupy the nearest place to our minds and hearts. We hold that the Bible lies at the foundation of all proper thought and feeling,but as accessories to its unsullied truths, we feel that it is indispensible that the individual Christians should possess the largest information possible as it respects our denominational work as Baptists throughout the State as well as the world. And to this end our weekly periodical literature, or denominational publications, is eminently adapted. It is the special aim of the religious press to extend all needed information to Christian men and women, as it respects the present prospects of our holy religion, the facilities and hindrances to its progress, and all, so far as it can be known, that our God is now doing in the restoration of the lost world to Himself.

It is self-evident that this knowledge is needed in our work as Christ's chosen ones. In order to abide in the doctrine of Christ as the Apostles enjoin, it is important that we keep ourselves not only in the abstract knowledge of it, but that we should follow it as well in its development in the hearts of mankind. And then again, we are persuaded that, as a means of Christian progress against the works of error, our religious prints are specially adapted. They come to our homes weekly and furnish information to our families, to our neighbors and friends who may visit us, and in this way our religion is brought unto thousands who are not in Christ's Church. As a committee, we earnestly urge the members of our churches to take some religious denominational journal for the reasons specified. Finally, feeling the importance of a State paper, we unhesitatingly recommend the "EVANGEL" as a publication we most want. We recognize the need of some bond of connection—of something to unite us in our State denominational work; and, surely, no paper is as well qualified to meet this want as the excellent paper that is published in our midst, and, we may add, at great personal sacrifice.

J. B. Tombes, Chairman.

Which was adopted.

Suspended business to attend preaching by Elder G. H. Lillard.

Adjourned to 1:30 P. M.

Closing prayer by the Moderator.

AFTERNOON SESSION.

Met pursuant to adjournment.

Opening prayer by Elder H. I. Parker.

Your committee on obituaries ask leave to

REPORT.

That in looking over the letters of the several churches we find that the hand of death has not been stayed in our Association during the past year. Bro. Jacob Bowers, of the Monte Church, ripe with years, having passed his four score years, departed this life since our last meeting, with a firm reliance on the Savior. He longed and wished for his departure

Brothers J. Carter and J. Davenport, of Pleasant Valley Church, were summoned from earth to try the realities of the future world. Bro. Davenport gave unmistakeable evidence of his union with Christ, by rejoicing in the hope of the Glory of God.

Downey Church has also been robbed of one of her members, Floyd

B. Tombes, cut down in the morning of life, a pious and promising young man. He met death with Christian calmness and composure. Also a lovely young lady, 17 years of age, Sister Addie Shaw, who had given her Christian experience before the Church, and, awaiting baptism, was called away. Buoyed up in the hour of death by a living faith in Jesus, she spent her last hours in exhorting her friends to embrace the Savior and to prepare to meet her in heaven.

The same great reaper has claimed three from Santa Barbara Church. October 31st, 1875, Elder Peter Conrad exchanged Earth for Heaven, aged 62. He had been an earnest and successful minister of the Gospel for 34 years.

Sister Matilda Stark died on February 7th, 1876. She was truly a Christian woman and Mother Jesus.

Bro. R. Hewette was called away July 11th, 1876, at the age of 98. He was a good man and an earnest Christian. Brethren, Death may call us before our next meeting. May we, also, be ready.

Adopted. G. H. Lillard, Chairman.

Your committee on Temperance respectfully submit the following

REPORT.

The command is "*Be ye temperate in all things,*" and "*whether we eat or drink, or whatsoever we do, do all to the Glory of God.*"

Intemperance is like a man that lies down in the midst of the sea; or like a man that sleeps on the mast of a ship.

It is the opinion of your committee that Intemperance in all its forms, and the hundreds of saloons within the bounds of this Association, are doing more in the desecration of the Christian Sabbath, the spread of infidelity, and drowning men in perdition, than all other powers of darkness combined.

Resolved, therefore, that we, the Churches of this Association, pray God in the name of Jesus Christ to deliver the people of this coast from this great whirlpool of destruction, and that our ministers be requested to preach more against *Intemperance*, and that the co-operation of all good people is solicited until we shall have reform.

M. J. Melton, Chairman.

After some discussion the report was adopted.

Your Committee on Next Anniversary respectfully submit the following

REPORT.

That the next association be held with the First Baptist Church in Downey, and that Eld. G. W. Allen preach the introductory sermon; Eld. J. A. Freeman, alternate. N. H. Price, Chairman.

Adopted.

Resolved, That this association, while it regrets the necessity of a separation, yet, having heard the statements from brethren in its northern bounds expressing their conviction that such a course may be desirable, yields to the necessity; and will give its encouragement to the formation of a new association, comprising such churches as may see fit to unite with. Eld. O. W. Gates.

The resolution was adopted.

Your Committee on Benevolent Effort ask leave to make the following

REPORT.

We, as stewards of God, are working under the great commission, which embraces the whole world as its field. The word of God is the good seed, with which the field is to be planted by the diligent labors of Christian men and women, looking to the "God of the Harvest" for the increase. Such, now, are the facilities for reaching all parts of this great and needy field, and employing the God-ordained appliances for teaching and winning to Christ the ignorant and perishing, that it becomes the duty and privilege of each believer, in person and by proxy, to publish the gospel among all the nations.

The American Baptist Missionary Union and the Richmond Foreign Mission Board enable us, by our called and commissioned men and consecrated money, to teach the nations that grope in the darkness of Paganism, and to breathe by God's help the breath of a new life into the votaries of a dead formalism. In Burmah and China, in Assam and Siam, in Germany, France and Italy, the God of Missions is blessing our work and signaling us onward in its prosecution. Precious harvests are being gathered.

The Domestic Board of the Southern Baptist Connection, the American Baptist Home Mission Society and the American Baptist Publication Society are needed and efficient organizations for the Christian culture of the home field. They have done and are doing a good work in our own State. Let them share, as they need and richly merit our prayers and contributions.

Since its organization last October, our own Domestic or State Missionary Society has been doing a good work. Through the earnest labors of its efficient Missionary, we have reason to anticipate encouraging results within the bounds of our own association. Since January he has been at work on other portions of the large field assigned him, with evident tokens of Divine approval. At the present time he is laboring with the Los Angeles church and proposes to bestow his services within the bounds of our association for so long a time as they may seem to be needed.

Let us all aid him what we can, that our churches may be aroused to new and noble endeavors, revived and strengthened; let us visit and seek out and organize the scattered members of our churches on new fields, and so multiply their number and increase their efficiency. Men of Israel, help him.

Your committee submit also the following resolutions:

Resolved, That the attempt to sustain a State Missionary, inaugurated since our last anniversary, meets our cordial approval, and that we greet the missionary, Eld. C. A. Bateman, as a brother beloved, and bid him a hearty God speed in the doing of his ordinary and blessed work, and pledge to him our prayers, sympathies and co-operation.

Resolved, That we reaffirm the expressions of confidence in, and sympathy for the work entrusted to the hands of our dear brother, Eld. J. C. Baker, by the A. B. P. Society, as published in the minutes of last year, and we renew our pledge of sympathy and co-operation to it and to him, to the society and to its efficient missionary.

Resolved, That the cause of sacred learning makes an urgent appeal

to California Baptists, and while the denominations all over the land are signalizing this centennial year of national history by making gracious provisions for their various institutions of learning, it certainly becomes us to do what we can in the way of broadening the foundation and swelling the resources of our own young college.

Resolved, That the broad seal of God's approval upon the sixty years of pre-eminently successful Foreign Mission work, performed by American Baptists, should secure Christian sympathy, earnest prayers and generous giving from all the members of our churches, for this God-having and soul-saving work. None of us can afford to lose the rich blessing awarded to all faithful sharers in this work.

H. I. PARKER, Chairman.

The report was adopted.

Resolved, That the thanks of this association are tendered to the members of San Bernardino Church and their friends for their untiring efforts to provide for the wants of the delegates of this association, and that we pray for their success, both spiritual and temporal. ASA ADAMS.

The resolution was adopted by a unanimous vote.

The association directed that the Clerk print and distribute among the churches, according to membership, 700 copies of the minutes and that he receive ten dollars for his services.

Your Committee on Devotional Exercises ask to

REPORT.

That there will be prayer meeting at 10 o'clock Sunday morning, Dr. J. B. Tombes will preach at 10½ o'clock. Prayer meeting at 7 o'clock, in the evening, and preaching by Eld, Parker at 7½ o'clock.

G. W. ALLEN, Chairman.

Adjourned to 7 o'clock, P. M.

Closing prayer by Eld. O. W. Gates.

7 O'CLOCK, P. M.

Met pursuant to adjournment.

The following resolution was by a unanimous vote adopted:

Resolved, That the thanks of this association are due the ministers and members of the Methodist South and the Congregational churches for their kindness in tendering their church house for the use of this association.

Minutes were read and approved.

Adjourned to meet with the Baptist Church at Downey, at 10 o'clock on Friday before the second Sunday in September. A. D. 1877, Los Angeles County.

G. L. RUSSELL, Clerk. T. J. ELLIS, Moderator.

SABBATH DAY EXERCISES.

Prayer meeting from 10 to 10½ o'clock, at which hour Eld. Tombes preached to a large and attentive audience. At the same hour Eld. Gates preached in the Baptist Hall, and Eld. Parker also at another point in the city. Mass Sunday school from 2 to 4 o'clock, which was well attended. At 7½ o'clock Eld. Parker preached to a large and interested audience. G. L. RUSSELL, Clerk.

Order of Business.

I. Preaching the Introductory Sermon.
II. Letters from the Churches and list of delegates.
III. Reception of new Churches.
IV. Choice of officers; the Moderator of the previous year (or in his absence the preacher of the introductory sermon) presiding until the Moderator is chosen.
V. Invitation to visiting brethren to seats.
VI. Appointment of Committees—
    1. On Devotional Exercises.
    2. On Benevolent Effort.
    3. On State of Religion.
    4. To Audit Treasurer's Account.
    5. On Next Anniversary.
    6. Other Committees, if any.
VII. Unfinished business of previous year.
VIII. Reports of Committees in the order of their appointment.
IX. Miscellaneous Business.
X. Closing services by the Moderator.

CONSTITUTION.

ART. 1.—This Association shall be composed of delegates who shall be members of the churches they represent, and shall be called "The Los Angeles Baptist Association."

ART. 2.—Each Church shall be entitled to three delegates, besides an additional one for every ten members.

ART. 3.—The objects of this body shall be to promote piety, harmony and efficiency in the churches; to devise such measures as may appear most expedient in conformity with Bible truth, for the advancement of our denominational interests; and to suggest and recommend to the Churches such means and modes of operation as may from time to time appear best adapted to promote the general diffusion of the Gospel throughout the world; but no secular or political subjects shall ever be introduced into this body; nor will we hold fellowship or correspondence with any Minister, Church, Association, or State Convention which tolerates such a practice in its religious deliberations.

ART. 4.—The officers of this association shall be a Moderator, Treasurer and Clerk, (who shall act as Corresponding Secretary), all of whom shall be elected annually, and shall hold their offices respectively until their successors are elected and take their places; a majority of all the votes cast being necessary to a choice.

ART. 5.—The Moderator shall preside at all meetings, and perform such duties as appertain to his office.

ART. 6.—The Clerk shall keep a fair and impartial record of the transactions of this body.

ART. 7.—The Treasurer shall take charge of all money belonging to this body, keep an accurate account of the same, and the objects for which they are designated; pay them out upon the order of the Association, and report the state of the treasury at the close of each session.

ART. 8.—Any Church desiring membership in this body, shall, on application, be examined in relation to its faith and practice, and if approved, the Moderator shall extend to the delegates the hand of fellowship.

ART. 9.—The independence of the churches shall not be infringed; yet this body reserves the right to drop from its fellowship any church which becomes heretical in faith or irregular in practice, according to the usages of the denomination; but not until duly labored with according to the xviii chapter of Matthew.

ART. 10.—This association shall meet annually on Friday before the 2d Lord's Day in September, at 10 o'clock A. M.

ART. 11.—This Constitution may be altered or amended at any annual meeting, by a vote of two-thirds of the members present; but notice of such amendment shall be given at least one year previous to action thereon by this association.

BY-LAWS.



SEC. 1. All sittings shall be opened and closed by prayer.

SEC. 2. Any person desiring to present a subject for the consideration of the body, shall rise to his feet and address the Moderator.

SEC. 3. No subject shall be discussed without being first presented, on motion made and seconded.

SEC. 4. The Moderator shall appoint all committees, unless otherwise ordered by the Association.

SEC. 5. Any member dissatisfied with the decision of the Moderator may appeal to the house without debate.

SEC. 6. No person shall speak more than twice on the same motion without leave of the house.

SEC. 7. The minutes shall be leisurely read and corrected before final adjournment

SEC. 8. These rules shall be distinctly read immediately after the election of officers.

Present Number...	Dead.....	Excluded.....	Dis. by Letter.....	Restored.....	Recd. by Letter....	Recd. by Relation..	Recd. by Baptism..
12	..	..	..	..	..	..	..
25	..	..	5	..	4	2	9
45	1	1	3	1	2	..	7
143	2	..	6	..	28	..	9
31	..	8	6	..	..	..	..
21	..	..	..	..	..	..	..
52	2	..	..	..	1	2	4
23	..	..	.	..	..	..	.
13	..	..	2	..	..	..	..
46	..	..	3	..	..	..	11
....	..	..	..	..	..	..	..
....	..	..	..	..	..	..	..
65	3	..	5	..	13	..	8
47	..	..	1	..	8	4	..
68	..	..	2	..	1	..	3
30	..	..	..	..	..	..	2
12	..	..	..	..	2	..	2
633	8	9	33	1	59	8	55

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TABLE OF STATISTICS.

NAME OF CHURCH	PASTOR.	CLERK.	POST OFFICE.	NAMES OF DELEGATES.	Day of Meeting	Printing Minutes	Reed. by Baptism	Reed. by Relation	Reed. by Letter	Restored	Dis. by Letter	Excluded	Dead	Present Number
Azusa	I. Fuqua	J. B. Howerton	El Monte	*I. Fuqua	3d	$2 50	..	..	..	..	..	..	..	12
Carpenteria	A. Hitchcock	A. Martin	Carpenteria	*A. Hitchcock	1	4 00	9	2	4	..	5	..	..	25
El Monte	I. Fuqua	T. R. McDowell	El Monte	E. A. Thurman, J. H. Gray, T. R. McDowell	4	6 00	7	..	2	1	3	1	1	45
Downey	J. B. Tombes.	Wm. H. Pendleton.	Downey	*J. B. Tombes, *I. C. Curtis, *W. J. Melton, *J. A. Freeman, W. Newton J. S. Elliot, N. H. Price, O. Sparks, S. Sitton, Wm. H. Pendleton and T. Shaw	1	5 00	9	..	28	..	6	..	2	143
Los Angeles		S. P. Smith	Los Angeles	*I. N. Cooper, S. P. Smith	1	3 00	..	..	..	..	6	8	..	31
Oak Dale	G. H. Lillard	W. T. Lillard	Santa Barbara	*G. H. Lillard	2	3 00	..	..	..	..	..	..	..	21
Pleasant Valley	C. C. Riley	J. G. Belieu	Springville	J. Mahan	1	5 00	4	2	1	..	..	..	2	52
Riverside	V. W. Wright	C. Codington	Riverside	*V. W. Wright, C. Andrus, D. Togood	..	2 50	.	..	..	..	.	..	..	23
Rincon	I. Fuqua	J. M. Hathaway	Spadra	*I. Fuqua, J. M. Hathaway, H. Hathaway, J. W. Doster	..	2 50	..	..	..	..	2	..	..	13
San Bernardino	G. W. Allen	J. Allen	San Bernardino	*G. W. Allen, *D. G. Loveall, A. R. Nevers, T. N. Parsons, G. Hisom, J. Culbertson and J. Allen	..	5 00	11	..	..	..	3	..	..	46
Sespe				Not Represented	..		..	..	..	..	..	..	..	....
San Jose				Not Represented	..		..	..	..	..	..	..	..	....
Santa Barbara	H. I. Parker	H. R. Brown	Santa Barbara	*H. I. Parker, A. Adams, A. Dunham, Mrs. Adams and Mrs. Tinker	..	$ 5 00	8	..	13	..	5	..	3	65
Santa Ana	A. S. Worrel	G. L. Russell	Santa Aua	W. H. Jasper, *T. J. Ellis, A. S. Harris, G. L. Russell, F. M. Smith, J. Waldrip	2	5 00	..	4	8	..	1	..	..	47
San Diego	O. W. Gates	Wm. L. Williams	San Diego	*O. W. Gates	..	5 00	3	..	1	.	2	..	..	68
Fountain Valley	I. Fuqua	G. H. Holaday	Westminster	Jesse Sears, G. Smith, U. Martin, J. Simmons, G. E. Jones	1	5 00	2	..	..	..	..	..	..	30
Santa Paula	C. C. Riley	H. Crumine	Santa Paula	Warham Easely	..	3 75	2	..	2	..	..	..	..	12
						$60 25	55	8	59	1	33	9	8	633

* Ordained Ministers.

MINUTES

OF THE

SEMI-ANNUAL MEETING

OF THE

Pacific Baptist Association,

HELD WITH THE

CORNELL BAPTIST CHURCH OF VALLEJO,

April 21st and 22d, 1877,

WITH

Minutes of the Twentieth Anniversary,

HELD WITH THE

BAPTIST CHURCH OF YOUNTVILLE,

EMBRACING ALSO THE

Minutes of the Ministers' and Deacons' Conference.

The Whole Occupying April 19th, 20th, 21st.

MODERATOR—S. A. TAFT, D. D.....SANTA ROSA, CAL.
CLERK—S. C. BROWN, M. D.....YOUNTVILLE, NAPA COUNTY, CAL.
TREASURER—ROBT. CRANE.....SANTA ROSA, CAL.
CORRESPONDING SECRETARY—REV. E. B. HATCH.....YOUNTVILLE, CAL.

NOTE—This Semi-Annual Meeting was brought about by the change made at the 18th Anniversary Meeting as to the time of holding Annual Meetings, from October to April. The Churches at this meeting were not fully represented—but little business done; hence the brevity of the minutes.

NAPA CITY:
PUBLISHED BY REPORTER BOOK PRESS.
1877.

RULES OF ORDER

OF

Pacific Baptist Association and Ministers' and Deacons' Conference.

[Rules 10th and 13th apply to the Association only.]

1st. At every meeting, business shall be opened and concluded by prayer, under the direction of the Moderator.

2d. Brethren who are invited to a seat with us shall be at liberty to participate in all discussions, but not to vote.

3d. No member of the Association or Conference shall absent himself without leave of the Moderator.

4th. No person shall speak more than twice on the same motion without leave of the Association or Conference.

5th. If, when a motion is made and seconded, any member shall oppose its discussion, the Moderator shall immediately put the question: "Shall this motion be discussed?" when, if negatived, the subject shall be dismissed.

6th. If any proposition or motion under discussion contains two or more points, it shall be divided at the request of any member, and the question taken on each separately.

7th. Motions made and lost shall not be entered on the Minutes, unless so ordered at the time.

8th. Any motion shall be reduced to writing before it shall be discussed, if any member requests it.

9th. No person shall speak in debate without first rising from his seat, and addressing the Moderator; and during his remarks he shall confine himself to the question before the body, and avoid unkind personalities.

10th. All Committees shall be appointed by the Moderator.

11th. It shall be a standing rule of this body, that when a report is presented, if no objection is made, said report shall be considered as accepted.

12th. The Moderator shall have the right to appoint any member to perform the duties of the Chair, for a temporary season, when he may wish to speak or otherwise vacate his place.

13th. On the opening of business the second day, the roll of deputies from the Churches shall be called, and the mark of absence attached to the names of those who have not arrived.

14th. Any member dissenting from a decision of the Chair, shall have the privilege of appeal to the House without debate.

15th. A motion for adjournment shall always be in order, but shall never be discussed.

STANDING RESOLUTIONS.

1st. That any member of this Association, who shall be present at the sitting of any other Association, having with him a copy of our latest Minutes shall be the delegate of this to such other Association.

2d. That all reports of Committees adopted by this body shall be published with its Minutes unless otherwise ordered.

3d. That the Minutes and Deacons' Conference be printed with our Minutes.

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SEMI-ANNUAL MEETING

OF

Pacific Baptist Association,

HELD WITH THE

CORNELL BAPTIST CHURCH OF VALLEJO.

MORNING SESSION—APRIL 21st, 1876.

Introductory sermon preached by S. A. Taft, D. D.

The Association called to order by Moderator of last session, Rev. E. B. Hatch.

Brethren R. Crane and S. C. Brown were appointed a committee to enroll delegates.

Adjourned to 2:30.

AFTERNOON SESSION.

Association called to order by Moderator.

Opened with prayer.

The Committee on Enrollment reported the names of Churches represented, viz: Santa Rosa, Yountville, Vallejo, and Healdsburg. Report adopted.

Permanent officers of the Association were then elected by ballot, as follows, viz: Rev. S. A. Taft, D. D., of Santa Rosa, Moderator; S. C. Brown, M. D., Yountville, Clerk; Robt. Crane, Santa Rosa, Treasurer; R. F. Parshall, Corresponding Secretary.

Visiting brethren invited to seats, as follows: J. C. Baker, Agent Am. Bap. Pub. Society; I. S. Kallock, R. C. White, C. F. Forbes, Jno. Francis, Sis. Francis, of San Francisco Association.

Churches reported as coming under Art. 16 of the Constitution. Brethren Taft and Hatch, requesting delay as to the Church at Dixon, were appointed a committee to confer with said Church.

Committees were appointed as follows:

Order of Exercises—R. F. Parshall, Robt. Crane, Jeffries.

Abstract of Letters—E. B. Hatch, S. C. Brown.

Preacher of Annual Sermon, writer of circular letter—E. B. Hatch, Robt. Crane, J. McKermon.

Moved that in view of the fact that this was but a six months' meeting, the minutes of this session he not published, but be preserved and printed with minutes of annual session. Adopted.

On motion, Rev. J. C. Baker and R. C. White were added to Committee on Order of Exercises.

Recess for Committee to prepare report.

Association called to order.

Committee on Order of Exercises reported.

Adjourned.

MORNING SESSION—SECOND DAY—APRIL 22d.

10:30—Sermon preached by Rev. R. C. White.

The Committee on Preacher of Introductory Sermon, &c. reported as follows, and report adopted:

Preacher of Introductory Sermon, Rev. T. W. Green, Pres. of California College; E. B. Hatch, Writer of Circular Letter; next place of meeting, Yountville, Napa County.

AFTERNOON SESSION.

Saturday, 2:30—Sermon preached by Rev. C. F. Forbes.

Letter of excuse from Rev. C. A. Bateman for absence.

Rev. T. W. Green having been called to San Francisco addressed the Association in the interest of the College, as well as the Evangel, Rev. I. S. Kallock and others spoke on same subject.

EVENING SESSION.

7:30—Sermon preached by R. C. White, after which it was moved that this Association regard with deep interest the work of Rev. Jno. Francis in the Chinese Mission at San Francisco, and that in our judgment the U. M. Society ought to aid him in its prosecution. Adopted.

Resolved, That when we adjourn it be to meet with the Baptist Church of Yountville, on Friday before the 4th Sunday in April, 1877, at ½ past 7.

S. A. Taft, Moderator.

S. C. Brown, M. D., Clerk.

MINUTES

OF THE

TWENTIETH ANNIVERSARY

OF THE

Pacific Baptist Association,

HELD WITH THE

BAPTIST CHURCH OF YOUNTVILLE,

EMBRACING ALSO THE

Minutes of the Ministers' and Deacons' Conference.

April 19th, 20th, 21st, 1877.

MODERATOR—S. A. TAFT, D. D.....SANTA ROSA, CAL.
CLERK—S. C. BROWN, M. D.....YOUNTVILLE, NAPA COUNTY, CAL.
TREASURER—ROBT. CRANE.....SANTA ROSA, CAL.
CORRESPONDING SECRETARY—REV. E. B. HATCH.....YOUNTVILLE, CAL.

Minutes of the Ministers' and Deacons' Conference.

FIRST DAY—THURSDAY.

Pursuant to notice, the Ministers' and Deacons' Meeting convened at the Baptist Church, at Yountville, Napa County, California, on Thursday, April 19th, 1877, at 7½ o'clock P. M.

Called to order by Rev. S. A. Taft, D. D., of Santa Rosa.

The sermon was preached by Rev. A. Hitchcock, of Petaluma. Text: Jonah, 3d; 2d: "Go and preach the preaching that I bid thee." Subject, "God's commands POSITIVE and DEFINITE."

Revs. C. A. Batemean, H. H. Parks snd A. Hitchcock were appointed a committee upon religious exercises.

Adjourned to 9 o'clock A. M. to-morrow.

April 20th, 9 o'clock A. M.—Meeting convened.

Prayer meeting one-half hour, led by Rev. H. H. Parks.

Meeting organized by electing S. A. Taft. D. D., Chairman, and Rev. A. Hitchcock Clerk.

The committee made their report. Pursuant to report, the following exercises were held. Rev. Dr. Taft led in the discussion of the subject, "The duties of deacons, their appointment and ordination." followed by others.

10 o'clock—Rev. J. B. Saxton then led in the discussion of the question, "Have the women of the Church equal rights in all the privileges, duties and responsibilities, with the men."

10:30—Rev. J. H. Teal led in criticisms upon the opening sermon of Rev. A. Hitchcock of previous evening. Criticisms were made by Revs. Hatch, Bateman, Gregory and others, and were briefly responded to by Brother Hitchcock.

A spirit of FRIENDLY criticism was manifested.

10:30—The audience arose and sung the hymn commencing, "All hail the power of Jesus' name."

Prayer by Dr. Taft.

Sermon by Rev. U. Gregory. Text, "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2d: 10th.

Adjourned to 2 o'clock P. M.

Prayer by Rev. Saxton.

2 o'clock P. M.—Meeting called to order, Rev. Dr. Taft in the chair.

Prayer meeting, led by Dr. Taft.

2:30 Rev. A. Hitchcock led in the discussion of the question, "What relation does the Sunday School bear to the Church?" followed by Rev. U. Gregory.

3 o'clock—The question, "How can the social element of the Church be utilized, and to what extent?" was called for. Rev. T. W. Green, who had been appointed to lead in the discussion, not being present, Rev. U. Gregory led in the discussion, followed by several others.

4 o'clock—Miscellaneous business was now called.

Rev. E. B. Hatch offered the following report, which was adopted:

"We believe that according to the pattern furnished us in the New Testament every Church should have a Board of Deacons, whose special duty it is to have the general charge and management of the temporalities of the Church. That in the absence of the pastor it properly belongs to them to conduct the services of public worship, and administer the ordinances; and they should be inducted into their office by the services of ordination. The office of Deacon in many of our churches has degenerated into a mere nominal thing, the officers having little or nothing to do but pass the bread and wine at the Lord's Supper. We can but express the hope that Baptist Churches will invest this sacred office with all the importance and value which pertained to it in the Apostolic Age."

Bros. Saxton and Bateman were appointed to arrange a programme for next Ministers' and Deacon's meeting.

On motion adjourned.

Prayer by Rev. E. B. Hatch.

S. A. TAFT, D. D., Chairman.

A. HITCHCOCK. Clerk.

Report of Committee appointed to prepare programme for the Ministers' and Deacons' Meeting next anniversary,

FIRST EVENING.

7:30 o'clock—Sermon before the Conference for criticism by Rev. J. L. Blitch.

SECOND DAY.

9 o'clock A. M.—Prayer Meeting (the leader to be selected the evening before), for half an hour.

9:30 to 10 o'clock—Election of officers for ensuing year.

10 to 10:30 o'clock—Criticisms on the introductory sermon of Bro. Blitch.

10:30 to 11:30 o'clock—Exegesis on Mark. 2-27—"What foundation for the 1st day of the week being the Christian Sabbath?" Rev. Dr. Taft.

11:30 to 12:30 o'clock—Sermon, preacher to be announced at time of the meeting. 12:30 to 2 o'clock P. M.—Intermission.

AFTERNOON SESSION.

2 to 2:30 o'clock—Essay, "Does the Bible authorize lay preaching, and to what extent should it be encouraged by the Churches of the present day?" Dr. S. C. Brown.

2:30 to 5 o'clock—General Conference and interchange of thought.

PACIFIC BAPTIST ASSOCIATION.

FIRST DAY—FRIDAY, APRIL 20.

7:30—The Association was called to order by Moderator of last session, Rev. S. A. Taft, D. D.

After the appointment of the following Committee on Order of Exercises, viz, C. A. Bateman, H. Parks, A. Hitchcock and E. B. Hatch, the Introductory Sermon of the Association was preached by Rev. T. W. Green, President of California College, from text found in Malachi, 2d chapter and seventh verse.

Committee on Enrollment appointed as follows: Brethren J. B. Saxton, J. C. Baker, J. H. Teale.

The Committee reported the following Churches as represented by delegates: Santa Rosa, Healdsburg, Petaluma, Vallejo, Vacaville, Yountville.

Committee on Nominations, Deacons Frisbie, Holman, Brown, to report at morning session.

Prayer—Bro. O. C. Wheeler. Adjourned to Saturday morning at 9:30.

SECOND DAY—MORNING SESSION—APRIL 21st.

9:30—Association called to order by Moderator.

The report of Committee on Nominations was read, and upon motion the Clerk was instructed to cast the vote of the Association, when the following permanent officers were chosen: Rev. S. A. Taft, Moderator; S. C. Brown, M. D., Clerk; Robt. Crane, Treasurer: Rev. E. B. Hatch, Corresponding Secretary.

After which a letter of Christian Salutation from Rev. C. A. Buebee, Clerk of San Francisco Association, was read; also letters from Churches

constituting the Association, from which the following statistical table is compiled.

The attention of the Association was called to the suggestions made in the letter from the Santa Rosa Church, when upon motion the same was referred to a committee, consisting of brethren M. Dozier. S. A. Taft, J. C. Baker.

Hopewell and Napa City Churches, coming under rule 16, were stricken from the minutes.

Visiting brethren invited to seats: Revs. J. C. Baker, U. Gregory, O. C. Wheeler, and Deacon Reymerson took seats with us.

The following Committees were announced: On Circular Letter—Bros. Bateman, Saxton, A. Hitchcock; Digest of Letters—Elder E. B. Hatch, to assist Clerk; On Preacher of Annual Sermon, next place of meeting,, Writer of Circular Letter—Brethren E. B. Hatch. A. Hitchcock, H. Parks; Committee on Resolutions—O. C. Wheeler, E. B. Hatch, J. B. Saxton.

Moved and carried that when we adjourn it be to half-past one P. M.

11 A. M.—Sermon preached by Rev. T. A. Gill, Chaplain at Mare Island. Text—Luke iv, 24 Adjourned.

AFTERNOON SESSION.

1:30 P. M.—Association called to order by the Moderator.

Prayer by Rev. U. Gregory.

Report of Committee on Circular Letter. Report adopted. Circular Letter read, adopted and ordered printed with minutes, as follows:

CIRCULAR LETTER.

To the Churches comprising the Pacific Baptist Association:

DEAR BRETHREN—It is a custom generally observed in Baptist Associations to address to the Churches a "Circular Letter" upon some topic of spiritual and denominational interest. In this we desire to call your attention to the importance of observing and sustaining the Covenant Meeting of the Church.

In the days of our fathers this meeting was highly prized and observed with great regularity. The time for its observance was carefully borne in mind, and if at all consistent the meeting was faithfully attended by all or nearly all of the members.

In many Churches this meeting does not fill so prominent a place as in former times. It has been to some extent depreciated. Not that it is entirely neglected, but it is more thinly attended, and regarded with less interest than in the days of our fathers. It is not untrequently made to take the place of the regular weekly prayer meeting, and differs but little from it in character and form. Now, we urge that every Baptist Church carefully maintain a COVENANT MEETING. It is to some extent a necessity. Certainly no Church can be efficient, successful and prosperous while this meeting is allowed to suffer and languish. It fills a place and meets a necessity that no other meeting does. The prayer meeting is of a general public character, as much so as the public service of the Sanctuary on the Sabbath. The business meeting, whether special or stated, is for the transaction of business, and not for mutual conference and devotional exercises. The nature of the Covenant Meeting is indicated by its name. It is to promote spirituality and true Church life by formally and heartily renewing the covenant into which we enter with one another and with our Lord and Saviour when we become members of the visible Church.

Church relationship is not only spiritual and organic, but of the most vital nature. It is compared by Paul to the relation existing between the different members of the human body. The Covenant Meeting is specially designed to cement and intensify this union. We therefore call particular attention to the importance of this monthly family gathering. Do not neglect it. Cherish it. Sustain it. Make it a source of strength, spirituality and joy. Do not combine it with the prayer meeting. In some instances the Covenant Meeting is appointed on the same evening of the prayer meeting because of a feeling that one meeting for social worship during the week is sufficient. The latter meeting is for the public—a coming together for public worship. The Covenant Meeting is for the Church, and designed to promote Church life. Let it therefore be invested with such an interest that the members of the Church will feel it a pleasure to hold it separately and at another time from the prayer meeting. If necessary, make a special effort to induce all, or as many as can consistently, to attend the meeting. It is often the case that only a mere fraction of the Church is to be found in attendance upon this appointment. Some in every Church you will always find present, others are present occasionally—when it is convenient—, while a third class are rarely, if ever, present. As a general thing the occasional, as well as the non-attendant, can be present with as much regularity and promptness as those who so rarely fail. Let it be a general family gathering, at which all, both old and young, are expected to be present. It is, of course, the province of each Church with its pastor to determine what the exercises and general character of the meeting shall be. Our Churches are not characterized by uniformity in this particular. With some the time is principally occupied with brief remarks by the members concerning their interest and faith in the Kingdom of our Lord and Saviour Jesus Christ. With others the principal feature of the meeting is an address by the pastor upon some topic of practical or doctrinal interest to the Church. With some the Covenant is read only occasionally, and with others not at all. We hope, however, in a majority of instances that it is read statedly. Without assuming any authority in the matter or spirit of dictation, we will venture to suggest a compromise, namely: Let the pastor open the meeting with remarks, more or less extended, upon some appropriate theme bearing upon the interest and welfare of the Church. Let this be followed by brief remarks from the members, relating particularly to their personal interest and experience in things of Christ. Let all, old and young, male and female, be encouraged to take part in this exercise. By so doing the weak become strong, the timid courageous, and all are made more active in Christian life. It is to be regretted that so many in our Churches wish to excuse themselves from this exercise. Many female members try to excuse themselves on the ground that it is not proper for a woman to speak in Church. Others offer the excuse that they have no talent. Both excuses are utterly worthless. If all would cultivate the habit of speaking in these meetings their own personal Christian character would be more fully developed, and the meeting itself would be invested with far more interest. After such an exercise, fully shared in by all, we are made acquainted with each other's conflicts and triumphs, and are better prepared to carry out the apostolic injunction to "rejoice with them that do rejoice, and weep with them that weep."

Such an exercise as we here urge is calculated to awaken the latent energies of the Church, bring out its talent, strengthen the bonds of Christian love and affection, and stimulate faith and good works. At each meeting let the Covenant be carefully read, each member taking it upon himself anew. This exercise gives to the occasion its appropriate name—THE COVENANT MEETING. May God make it a blessing and joy to all our Churches.

2 P. M.—Rev. J. C. Baker, Agent Am. Bap. Pub. Society, addressed the Association in the interest of the Society and the Sabbath School work, at

the close of which a collection was taken up for same, amounting to $8.30.

3 P. M.—Sermon by S. A. Taft, D. D. Text—Romans xi, 7; Galatians iv, 2; Hebrews x, 3-8.

Report of Committee on Church Finances. Suggestions of Santa Rosa letter adopted.

CHURCHES and CLERKS With Post Office Address.	DELEGATES TO ASSOCIATION.	Immersed.	Rec. by Letter.	Rec. by Exp.	Restored.	Dismissed.	Deceased.	Excluded.	Present No.	SUNDAY SCHOOL. No. of Pupils	Money For Minutes.
Dixon	J. L. BLITCH	3	4	0	0	2	0	1	125	50	$5
T. B. Barnes	H. E. McCune										
	T. S. Bayley										
	J. S. Garnet										
	G. W. Foster										
	Isaac Brickerhoff										
	Sister Blitch										
	S. McCune										
	—— Garnet										
Healdsburg ..	H. H. PARKS	0	3	0	0	2	0	2	37	Flourishing	$5
A. L. Warner	A. L. Warner										
	R. Finley										
	A. J. Finley										
	C. Cobb										
Petaluma..	A. HITCHCOCK	0	6	9	0	3	0	0	53	Good School	$5
T. J. Haskins	Sis. M. Hitchcock										
	David Wright										
Santa Rosa	S. A. TAFT, D.D	0	23	0	0	13	2	1	108	Prosperous	$10
Melville Dozier	J. A. Farmer										
	E. T. Crane										
	James Hill										
	H. D. Tatt										
	J. H. Holman										
	Sis. Mattie Hill.										
	Sis. Taft										
	Sis. Pearce										
	Sis. J. E. Holman										
Vallejo	T. A. GILL	0	0	3	0	11	1	0	59	Good School	$5
W. B. Van Kirk	E. Frisbie										
	—— Dwyer										
Vacaville	J. B. SAXTON	14	18	0	0	7	0	0	72	....	$5
T. J. Wallace	T. W. Green										
	C. A. Bateman										
Yountville	E. B. HATCH	16	11	0	0	1	0	0	43	No Statistics.	$10
S. C. Brown	Dea. C. Hopper										
	Dea. J. H. Potts										
	S. C. Brown										
	Sis. F. Davis										

DIGEST OF LETTERS.

Dixon Church reports progress during the past year. Has erected and completed a new church edifice. Have a membership of 125. Baptized five during the year. Have an excellent Sunday School. Enjoying the labors of Rev. J. L. Blitch as pastor, in whom the Church is fully united. At the present time holding revival meetings, with some promises of success. Sustain weekly prayer meetings.

Healdsburg Church reports some advancement the past year. Have cancelled the entire indebtedness on the church edifice. Congregation good and attentive, but no marked display of spiritual interest. Lament the coldness of the membership. Rev. H. H. Parks has preached for the Church with general acceptance since December last. Have a good Sunday School. Present membership of the Church, 36. Sustain weekly prayer meetings.

Petaluma Church reports that the Lord has remembered them in much mercy. The cloud of darkness, which so long obscured the light of this zion, has been dissipated. The long closed house of worship was formerly opened on January 1st, and Rev. A. Hitchcock became the pastor, whose efficient ministrations are appreciated by good congregations on the Sabbath, well attended prayer and covenant meetings, Sunday School, etc. Improvement of the church building. Payment of one-third of the indebtedness which was upon the house at the time of its opening. Regret that all the membership do not come up to the work and responsibilities as they should.

Santa Rosa—Express profound gratitude to God for the annual reunion, together with the evidences of the early restoration of that perfect harmony which once characterized the Pacific Baptist Association. Present membership of the Church 108, net gain of eight during the year. Enjoy the pastoral services of Rev. S. A. Taft, D. D., who has labored with great zeal and fidelity. Church has contributed two thousand three hundred and fifty dollars towards the payment of the various demands against it. Have a prosperous Sunday School. Sustain the customary devotional meetings of the Church.

Vallejo Church—Have experienced some very severe trials during the last year, but still have hope for better times. Church is poor, and their usual means of support has been materially impaired of late. Have been without stated preaching for a part of the year. We are brought to acknowledge with gratitude to God that in our depressed condition we were provided with help by the coming of Rev. T. A. Gill, Chaplain of the U. S. Navy Yard, whose efficient ministrations we are permitted to enjoy every Sabbath evening. Congregations good, and cloud dispersing. Present membership 59. Have maintained a Sunday School with much interest.

Vacaville Church reports cheerful tidings. Enjoy the efficient labors as pastor of Rev. J. B. Saxton, who is greatly esteemed. The Church is prospering—thoroughly sound in doctrine and entirely united in feeling and purpose. Have enjoyed a precious revival—fourteen baptized, and more

to follow. Many received by letter. The present membership of the Church is 72. Sustain a very interesting prayer meeting, and equally interesting Sunday School.

Yountville Church—Heartily greet the Churches in fellowship and love, and extend the most hearty welcome to their homes and hospitalities to the messengers and visitors to the Association. The Lord has been very gracious to us the past year. We enjoy the labors of Rev. E. B. Hatch as pastor, who is esteemed very highly by the Church and community, and whose efficient labors are being blessed to the building up of our Zion. We have enjoyed very considerable of the revival influences, and a goodly number have been added to the Church. Honorable mention is made of a friend to this Church whose name is silent, to whose liberality is due the erection of the beautiful house of worship in which the Association now convenes. Eighteen persons have been immersed into the Church, and a goodly number received by letter during the year. Present membership, 43. Sustain the prayer and covenant meetings of the Church with interest, and delight in the Sunday School which is an efficient instrumentality in the work.

REPORT OF COMMITTEE ON CHURCH FINANCES.

The Committee on Church Finances beg leave to report as follows:

1st—That there is in nearly all the Churches a lamentable failure to meet with promptness and fidelity the financial responsibilities that devolve upon them.

2d—That no greater or more prolific cause of inefficiency in the pulpit, and dissatisfaction in the membership, exists, than the constant monetary strain and pressure to which ministers and members are subjected.

3d—And therefore we believe that if an effectual remedy could be provided, whereby this onerous pressure could be relieved, our Churches would at once be so invigorated with new life, that great and happy results would immediately be apparent.

4th—We believe that the leading and vital cause of this condition of things is the lack of that deep and abiding spirituality which should characterize the people of God. It will be admitted that no stronger incentive to action exists than a deep rooted sense of duty, especially when the conviction is accompanied by a burning love for the cause involved, and an earnest consecration to the purpose to be accomplished. Since, therefore, it is a matter of daily observation that men and women of the Church meet their business obligations with comparative promptness and apparent ease, and yet fail to comply with the demands of the Church in the matter of its temporal support, we conclude necessarily that the cause is to be found in a failure to appreciate the magnitude of the interests involved.

It is too commonly the practice of Church members, though professing their firm allegiance to the Saviour of the world, to contribute to every other enterprise that has claims upon their support before responding to the claims of the Church, and then frequently excusing themselves from all responsibility in this direction upon the plea of pressure from other sources. In view of this state of things, the remedy, it appears to us, lies primarily in the removal of the cause; in other words, to increase the spirituality of the

Churches. In securing this end each Church must be left largely to its own wisdom and devices; but as a general suggestion, applicable to the circumstances of all, we commend the circular letter of this Association to the earnest consideration of the Churches.

Ministers can do much towards the elevation of the spirituality of their Churches by free social intercourse with their people; conversing upon religious topics in their social visits and trying to inspire a lively interest in all that pertains to the temporal as well as the spiritual concerns of the Church.

Presuming the great obstacle to be removed, we recommend as a practical and feasible plan for raising money, something based upon the following principles:

1st—That it be first determined how much money will be needed to meet the requirements of the Church for the year; this to include pastor's salary, incidental expenses, and a generous margin to be devoted to missionary and charitable purposes.

2d—That each member be called upon to subscribe to this fund as liberally as possible, and this appeal be persisted in until the amount is secured.

3d—That the membership of the Church be divided into groups of ten or any other convenient number, and one of each ten be selected as steward, whose duty it shall be to collect faithfully the sums subscribed by his group and make monthly reports to the Church.

4th—That in case any member feels unable to make any contributions to the support of the Church, he should state the circumstances of the case and be excused, if excused at all, by the Church.

We believe that if this plan of operations could be carried into strict execution and faithfully adhered to, there would be an end to the disastrous friction that so cripples the Churches and deadens the vitality thereof.

MELVILLE DOZIER,
S. A. TAFT,
J. C. BAKER,
Committee.

Brethren Bateman and Hatch were appointed to prepare a statement of the religious condition of the Churches in the Association, and other matters of interest for the State Convention.

Business being completed, resolutions of thanks to the people of Yountville were given by a rising vote.

THIRD DAY—SABBATH.

9:30—Sunday School meeting addresses by Bros. Baker, Bateman and Taft.

11—Preaching by Rev. O. C. Wheeler. Following the sermon a brief statement of labor and the wants of the field was made by Missionary Bateman, when a collection was taken, resulting in a collection of over forty dollars.

7:30 P. M.—Praise meeting for half hour, followed by a sermon by Rev. C. A. Bateman; text, Romans 11:33; at the close of which the farewell was given.

S. A. TAFT, D. D., Moderator.

S. C. Brown, Clerk.

CONSTITUTION.

ARTICLE 1. This Association shall be called the PACIFIC BAPTIST ASSOCIATION.

ART. 2. It shall be composed of Churches known by the name of Missionary Baptists, whose faith and practice harmonize with that denomination.

ART. 3. Each Church shall be entitled to five delegates, besides an additional delegate for every twenty members.

ART. 4. The object of this Association shall be to promote piety, harmony and efficiency in the Churches; to devise such means as may appear most expedient, in conformity with Bible truth, for the advancement of our denominational interests, and to suggest and recommend to the churches such means and modes of operation as may, from time to time, appear best adapted to the general diffusion of the Gospel throughout the world.

ART. 5. The officers of this Association shall be a Moderator, Clerk, Treasurer, and Corresponding Secretary.

ART. 6. The election of officers shall take place immediately after the admission of new churches, and they shall be elected by a majority of ballot votes.

ART. 7. All officers shall continue in office until successors are appointed.

ART. 8. The Moderator shall preside at all the meetings of the body, and see that proper order and decorum is observed.

ART. 9. The Clerk shall keep a fair and impartial record of the transactions of each session of the body.

ART. 10. The Treasurer shall take charge of all moneys belonging to the Association, keep an accurate record of the same, and the objects for which they are designed, pay them out at the order of the Association, and report the state of the Treasury before the close of each session.

ART. 11. The Corresponding Secretary shall serve as Associate Clerk during the session, take charge of all the records and papers of the body, and conduct its correspondence.

ART. 12. It shall be the duty of churches composing this body to send, with their delegates to each annual meeting, letters containing a history of their condition during the past year, embracing a statement of their addition and diminutions, their contributions to the various objects of benevolence, the present number of communicants, and such other items as may be of general interest.

ART. 13. Each church shall forward, with its delegates and letter, money for printing the Minutes.

ART. 14. Any church desiring membership in this body, shall, on application, be examined in relation to its faith and practice, and, if approved, the Moderator shall give to one of the delegates the hand of fellowship.

ART. 15. Any church in this Association wishing to withdraw for the

purpose of uniting with another body of like faith, shall, on application, be honorably dismissed.

Art. 16. Any church neglecting, for two successive years, to communicate with this body, shall have its name stricken from the Minutes, unless two members shall request a delay, and agree to inquire into the state of said church, and report at the next annual meeting.

Art. 17. While, as an associated body, we disclaim all right to interfere with the independence, the doctrine, or the discipline of any church, we nevertheless, deem it our privilege to judge of the propriety of continuing in our connection any church which, to us, shall appear heterodox in principle or irregular in practice. Yet, no such church shall be liable to expulsion, until a written complaint against the same shall have been made by two members of the body; and a report upon the subject shall be presented by a committee appointed at a previous meeting.

Art. 18. This Association shall meet annually, on Friday before the fourth Sunday in April, at 7:30 P. M.

Art. 19. Before the close of each annual session, the Association shall appoint a place for its next regular meeting, and one or more brethren, (with alternates), to preach on the occasion, and a Writer of the Circular Letter.

Art. 20. This Constitution may be amended by a vote of two-thirds of all the members present, at any annual meeting, provided notice shall have been given at a previous annual meeting.

ORDER OF BUSINESS.

1. Calling Association to order.
2. Preaching Introductory Sermon.
3. Enrolling Delegates, Moderator of last year, if present, if not present, the Preacher of Annual Sermon.
4. Application and Reception of Churches.
5. Election of Officers.
6. Reading of letters from the Churches.
8. Appointment of Committees: 1st, on hearing of Circular Letter; 2d, on Devotional Exercises; 3d, on preparing Abstract Letters; 4th, Preacher of Annual Sermon, writer of Circular: such other Committees as circumstances may require.
9. Unfinished business, last year.
10. Report of Committees.
11. Miscellaneous Business.
12. Reading and correcting Minutes.
13. Devotional Exercises, and Adjournment.

The following were appointed Delegates to the State Convention: Brethren Taft, Hitchcock, Saxton, Hatch.

It was ordered that all surplus minute money be given to the Clerk.

Prayer by Rev. T. W. Green.

EVENING SESSION.

7:30—Prayer by Brother H. Parks.

Sermon preached by Rev. J. B. Saxton. Text—John x: 10.

Brother U. Gregory addressed the Association in the interest of the Evangel.

The Committee on Writer of Circular Letter, Place of Meeting, Preacher of Annual Sermon, would respectfully report as follows: Place of Meeting, Santa Rosa; Preacher of Annual Sermon, Rev. J. L. Blitch; Alternate, J. B. Saxton. Writer of Circular Letter, Melville Dozier.

REPORT OF COMMITTEE ON RESOLUTIONS.

To the Pacific Baptist Association:

Your Committee on Resolutions beg to submit the following:

Resolved, That while we fully sympathize with all the moral and religious enterprises which look to the general advancement of the Redeemer's Kingdom on earth, we feel especially called upon to bring to the attention of the Churches composing this body the following, which are of present, practical, vital importance to the cause in our own midst:

I.

Our State Mission Work.—The plan of raising the salary of our Missionary, by other than his own efforts, and thus leaving him at liberty to devote all his time and his entire energies to the work of leading souls to Christ and building up the waste places of zion and establishing churches in destitute regions, has, by its glorious results during the past year, convinced us that it is preeminently desirable to carry it out to the utmost state of perfection; wherefore we recommend to all our Churches to adopt a system of regular monthly contributions from every member, on the plan recently suggested by the Treasurer of the Convention, or upon some other that may seem locally more desirable. This, if done, will increase the force and the efficiency of our work in a measure vastly beyond all precedent. And we also here commend to the prayers and sympathy and cooperation of all our Churches the beloved and efficient Missionary of the State Convention, Rev. C. A. Bateman.

II.

We regard the work of the A. B. P. Society on this coast, under the management of Rev. J. C. Baker, in furnishing to all our people an exhaustless range of pure Baptist literature and song—which is a full synonym for *Bible* literature and song—as of paramount importance to the success of the work we have in hand, and we earnestly recommend that every Sabbath School and every family in all our churches be fully supplied with the standard works of this Society.

III.

We commend to the immediate and earnest attention of all our people our denominational paper, the Evangel, which has now attained a standing second to no religious paper on this coast, and has thus made its presence a necessity in every family which would be intelligent upon the status and the progress of the Baptist denomination on this coast. In order that this desirable result may be attained, we venture to urge every church to at once make effort to secure within its membership a *club* of at least *ten* subscribers, to be increased as rapidly as possible until the list of subscribers shall equal the whole number of the members of the church.

Respectfully submitted.

O. C. WHEELER,
E. B. HATCH,
J. B. SAXTON.

CALIFORNIA COLLEGE.

This is the Baptist College of California. Rev. A. J. Frost, President of the Board, San Jose; Rev. J. L. Blitch, Secretary, Dixon; J. H. Bailey, Esq., Treasurer, Vacaville.

FACULTY.

Rev. T. W. Greene, A. M., President Theological Instructor, and Professor of Mental and Moral Science.

T. M. Stewart, A. M., Professor of Mathematics and Natural Philosophy.

A. C. Heall, Professor of English Language and Literature.

Miss Lucy Wolcott, Teacher of Painting.

Miss Lulu Hyatt, Music Teacher.

J. D. Wood, Librarian.

Tuition per term, in advance, for Classical and Scientific Course, $25; Music, $25; French and German, extra, $5; use of piano, $5; Janitor's fee, $1. Board per week, $5. Young men of established habits, who are willing to live frugally, may club together, and thus reduce board expenses to from $2 to $3 per week. The College is open to ladies. For further particulars, address REV. T. W. GREENE, A. M., President, Vacaville, Cal.

Exp

A

LECTURE

ON

THE DEITY,

COMMUNICATED FROM THE SPIRIT LAND,

THROUGH

I. N. UNDERWOOD,

Spiritualism.

DELIVERED IN CONCERT HALL, SACRAMENTO,

ON SUNDAY EVENING, APRIL 19th, 1857.

REPORTED AND WRITTEN OUT

BY CHARLES A. SUMNER.

SACRAMENTO

PRINTED BY [illegible] & CO., PRINTERS UNION OFFICE, 21 J STREET

1858.

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1857.

GOD.

"World without end, and I am God alone;
The Ary, the Infinite, the Whole, the One,
I only was—nor matter else, nor mind,
The self-contained Perfection unconfined.
I only am—in might and mercy one;
I live in all things and am closed in none.
I only shall be—when the worlds have done
My boundless Being will be but begun."

LECTURE.

Ladies and Gentlemen:

The world has been too prone to attribute all manifestations to God, without comprehending the relations which God sustains to the world. As we remarked to-day, it is natural for the mind of mankind to be directed to a Supreme or Superior Being. If our minds can be directed to that Being without gazing through the mysticisms of past ages, and the uncertainties presented as to His character by evidences not reliable in their nature, we can readily apprehend Him in His true character. But if we depend for our knowledge upon the opinions of others who have lived before us, with an expectancy of arriving at a knowledge of the true character and nature of God, we shall certainly be deceived. And while we are prone in our minds to behold God manifesting himself to our primitive fathers and spiritual teachers, and cannot recognize in Him the same immmutability to-day that characterized His nature in olden times—I say, unless we throw aside all such ideas as to the true manner or mode of approaching God and His throne, we never can arrive at any proper conception of the Great, First and Originating Cause of all motion and of all life. But so soon as we educate ourselves to view Him as He is to-day, as He presents himself this moment, and each moment of our existence, *then* have we become acquainted with His real and true character, and also with the proper mode of worship. We cannot expect on earth to behold God in all of His grandeur, in all of His powers. We can discern and appreciate this neither in the earth nor in firmament surrounding the earth, notwithstanding we are to expect His presence as perfectly here as in any other department of nature. But to behold God in all His power and magnificence we have to acquaint ourselves with the operations of his immutable laws throughout all space, and in all matter, under all spiritual conditions. There have been two great systems adopted by mankind by which they have hoped to acquaint themselves with the true character of their God, Father. One has been by religious service; another has been by philosophical investigation and acquaintance with Him as He applies His powers and His forces to matter. The latter mode of

effecting an acquaintance with God is really the only true mode. But do not be too ready to take exception to this kind of rationalistic idea, for I assure you to-night that all true religion must be founded upon philosophical truths; and all religion, I care not how true it may be purported to be, I care not how deeply rooted it may be in the minds of earth's inhabitants, unless it is formed upon, founded in sciences, and in philosophies, it is proof positive of its impurity and irrationality, and if proof of its impurity and irrationality, it is proof that it is infidel to the very existence of the true and the immutable God. It is an easy matter to assert that a religious doctrine founded upon philosophy and science is contrary to all religious teachings, but it is much harder to fortify by argument and logical evidence the assertion. It is easy indeed to denounce those who come out upon their own responsibilities in vindication of what they conceive to be the truth, and the true mode of worship as infidel to all Christian doctrines and opinions. Yet when we apply the doctrines and opinions to the touch-stone of reason, and to the natural character of our minds, it is altogether a different proposition. Instead of Moses giving to us the philosophy of the creation of the world, he merely asserts that the world was created by God, the Creator of the Heaven and the Earth. He merely gives a relation of facts—facts not only obvious to him, but to all mankind in his day, and which have been obvious to all mankind from his day down to the present time, and which must ever be obvious to all mankind in all the days of the future ages, while he is brought in contact with the great relations of his mighty power. We may declare, however, that God created the Heavens and the Earth without that fact conveying any advantage, without the result of that conveyed fact appearing in any great benefit to our mind. We may have it declared that He seperated the light from the darkness, without the declaration being of any particular service to us mentally. We may have it declared that He seperated the waters beneath the firmament from the waters above the firmament, without that declaration being of material service to our minds, since we have already been taught to believe in the existence—the natural existence of a God who is all powerful, and it is a part of our nature to adore such a God, and to look up to such a God as the great Developer, Controller of material things, and the great Conductor of all spiritual identities. The great important thing for us is to acquaint ourselves with the appliances employed by the God of the Universe in the production of those manifestations which but bespeak the power, the grandeur, and the omnipotence of the being who produced them. It

is as impossible for God himself, for the great First Cause to perform a single manifestation upon earth—upon this or any other world—without employing means, as it is impossible for us with our mentality to command yonder mountains to fall upon a level with the valley, or command the fires of Heaven to fall to Earth. As He is God and in all, the Rationalist can form no conception of His existence, independent of the existence of a body in which he is to reside; independent of Nature as the great MATERIAL UNIVERSALISM through which He manifests himself to external man, and reveals himself to interior and spiritual identities. I shall give to you to-night, my auditors, my own philosophy in regard to the character of God, and in regard to the forces and appliances employed by Him in the production of manifestations in the external world. And we will see before we have done how rationally it comports with the doctrines as taught by all who have given revelations in olden times, who, professedly were inspired to write as they wrote—how it comports with the doctrines as learned from them, or the facts as transcribed by them. As we remarked to-day, we can conceive of no particular locality in space where God is recognized as an Individual. We can conceive of no particularly favored spot in any part of creation, unbounded as it is, where it may be said, *there* is the centre of all power governing the worlds that fly on every side, marking the great lines of the circumference of that God-like centre. We can no more conceive of bounds to His power than we can conceive of bounds to space or His mighty body. Then as we recognize God to be a great Creator of Heavens and Earths, or worlds—recognize his existence everywhere as the Creator and Giver of all good gifts, source and means of all things—the great Fount from which all material things proceed, conceiving of mercy as flowing from his mercy-seat into space in every and all directions, yet in no direction without contributing to the central good, we must regard him as a Central Principle, but not as a Being. We cannot conceive of a single world or system of worlds in which He conceals himself more perfectly than in all others, and we conceive Him as an actual, living spirit, as an actual, living and active Principle existing in matter in all conditions, and in all relations. We conceive Him as interior to all other forces, as in interior to all other powers, as interior to all other principles, and hence with this view we may declare Him to be the great Central Existence, the great Central Power, and God of the Heavens and of the Earth. The appliances that I recognize as being under the direction of that God, the appliances I repeat that I recognize as being under the direction and control of that God as the great

Media-Powers through which He manifests himself to the external world are GALVANISM, ELECTRICITY, and the ODILE or ODILIC POWERS of His own mighty spirit. And in recognizing these forces I recognize them as in existence, co-eternal and coeval with God and matter themselves. I recognize them as saturating ESSENCES, or if you please saturating Elements, that exist in all conditions, and all combinations of matter, whatsoever form they may assume. I recognize them as great rivers and oceans of power under the direction of one great Mind—a Mind interior to the Universe that is brought in contact with air, with water, with earth, and with mineral substances in giving to them motion, which motion produces development of matter in different forms. GALVANISM is not only used as a great *de*-composing element, but it is also used as a great *com*-posing element, as a great developing power in attracting and associating particles of matter together, giving to them their proper direction—giving to them their proper relations and associations. I regard it as an element actual, as an element that saturates all animal, an element that saturates all vegetable, an element that saturates all mineral life. Interior to this element of Galvanism I regard the element of ELECTRICITY. I regard this latter element as next in refinement, in association to the Odile properties of the Great Deific Mind itself. It lies interior to the element of Galvanism—notwithstanding this is contrary to the conceived and adopted opinions of the scientific world—giving to it positive power over Galvanism or Magnetism, and is indeed a great Agent or Power that when stirred moves, impels all things below. Magnetism or Galvanism only serves as a Medium between Electricity and the more gross conditions of matter in combinations, while still interior to Electricity itself, subservient only to the mind of God, as the centre of all conditions of matter are the ODILE properties of His mind which act upon electrical currents wherever found, giving them direction, and which principles receive their existence and direction from the great independent MIND, the great Spirit Nature, God-Father of worlds and systems of worlds. These are the Agents employed by God, obedient to His will in the production of worlds and systems of worlds, and things upon worlds. He has but to speak to the Odile Powers of his own mind, and they speak by inspiration—indeed the language is intuitive, an entire harmony of action, and reciprocity of divine movement existing between all—and they lay hold of the mighty rivers of electric power, which saturate the Galvanic deposits, and all move in one harmonious current—all glide surely to one fixed goal in that kind of direction originally decreed by the Almighty

Mind itself. Thus are the great appliances, powers, agencies, instruments, forces and implements employed by the Superior Power, all holding high and subordinate relations the one to the other, and all subordinate and under the absolute and entire control of the SUPERIOR MIND, which is God Himself. I behold in the time, in the dim distance when there was not a single combination of matter as we conceive matter, as we recognize matter in combined forms to-day, to serve as a shelter in which these Agencies might dwell and act. I recognize a time in the dim distance when all nature was blank, without a single motion of worlds, or system of worlds, constituting as it were but a single particle, whose bounds filled all space, and serving as a single receptacle for all the powers and forces of God, as well as God Himself. I recognize the truth that by the vertical motion of this matter —the Odile powers originally giving motion to the oceans and rivers of Electricity, and they in turn stirring up and saturating the vast deposits of Magnetism, in consequence of which currents were formed and direction given to them, whereby particles were attracted and congealed, all appliances and forces being brought to bear in the formation and moulding and protecting of these properties. Thus are worlds formed into systems of worlds, with different centers—centers on centers, taking up the inspiration of the Original Mind evolved other worlds, worlds after worlds, until we recognize as the effect of the movements of those agents under the command of God himself, all space filled with worlds and different systems of worlds, whereas the time was when but one single particle of matter filled and composed all things. There was a time when all existed in a single particle of matter, though not as we comprehend matter, as but the minutest formation. But we imagine all things in one mass, without form and void, when darkness covered the face of the deep, according to the description of Moses, and according to the philosophy of that description as given by Davis, and we conceive of the whole mass as but a single particle, having no seperate motion, but all endowed with one single motion. Into this single particle God breathes, the spirit of the superior mind permeates, and that Spirit having an existence before all forces, before man, controls all agencies in after ages developed. Thus one of the mightiest of systems, and that system nearest our mind, the sun, the great center of our planetary system, an eternal vortex, takes up the inspiration, and takes a peculiar motion from which particles are sent forth. Behold Herschel sent forth as a ball from the cannon, and as it passes through the dark conditions near the sun, it gains power, it gains strength, it

gains life, it gains spiritual properties and forces, it gains principles in harmony with its seperate existenee as a world, a full and complete reeiprocity being established, until it passes entirely from the immediate neighborhood of the sun in an opaque form. It is surrounded by light immediately as it passes from the sun's preeincts, and light is a great developing agent, and having been permeated and saturated by the eleetric and maguetic forees it takes proper conditions and picks up the general inspiration, and repeats within itself all the appliances, forces and agencies whieh were suecesstully employed iu its own ineeption, ereation and development. Then in the hands of God it is itself constituted a great developing Medium. After this one is developed, after light has burst upon it, and it has taken up this kind of inspiration, another world comes in the wake of the former, and when this latter has arrived at the proper stage of progress, light is received, the electrie and magnetic forces begin the proeess of development, and it in turn picks up an inherent prineiple inspiring and developing in and by itself. It passes on, running the race of its predecessors, and then another, and another, and still another comes wheeling on, a terrible battallion of worlds filing into spaee and exhilerated with their own mighty existenee, then eommence anew and for themselves the labor of development aud reprodution. The system of ereation as we behold it in our midst is the same preeisely as it was at the begining of our world, and if we ean carry our minds a little beyond the eircumferenee of our globe, we shall behold another God-power, another vortex from which worlds are thrown, and as we pass on we shall diseern another vortex, and still another diseharging innumerable worlds whieh piek np their inspiration, and develope their proper natures through the influence of the great forces which we have named. We are then not in the eentre of a single system, but we are surrounded by many and mighty systems, and we behold God permeating all with his own existence, God the great eentre of all systems—God the giver of light, and motion, and light to all.

The ehild may ask his parent what makes the tree grow, or the plant put forth its buds and blossoms? The parent answers: "It is God, my child." The child is about as wise as before. But if the parent had first, as did Moses, declared it was God, and then aequainted the child with the forees and applianees requisite for the development of that tree, then the child would have been benefitted by the answer. And I will tell you why they should be answered in all cases where sueh inquiries are made, whether God created worlds, whether He causes the plant to

grow, or the tree to develope itself. We have all of us been taught to have supernaturalistic ideas relative to God, regarding Him as a kind of great, big Individual who moves, controls and develops all things, and when we are answered that it is God, we are too prone to throw our minds Heavenward, as we conceive the direction of Heaven to be, far from us, and there to look for the sources, for the centre, for the power developing the plant and flower; whereas if we correctly recognized God as He is, as He was and as He ever shall be, we will not gaze Heavenward to discern the agents which are brought to bear in the development of the plant or the growth of the tree. We will look directly to Him who makes these manifestations of His Omnipotence and skill. We will discover the agents in the plant itself, in the at mosphere, in the absorption of the earth in which the plant grows, and find God *there*. There his power is displayed, not only so, but we can easily recognize God there—we can communicate with Him by investigating his forces as he applies them to the progress and development of the object toward which our minds may be directed. Here then we have manifested the power of God immediately in our minds and we need not go to Heaven, according to our mystical conception of that place, in order to find our Creator—we need not look upon the plant, its growth and conception, as a miracle, as brought to birth by the direct will of God. Looking upon it in a rationalistic light we behold God in it—God about it. The magnetic forces necessary for the association of matter, collect and join particles together, particle after particle until the plant is built up after its own kind.

We need not look back through the mystical ages of the past to find the living God who planted this tree; we need not look back to find miraculous manifestations at the time the first plant bloomed, the first tree grew or was gifted with developing powers and properties. There are forces in nature which properly associated develope the plant without the seed, the oak without the acorn, and hence we see instead of a great miraculous seed creation, a rationalistic plant creation, and now we see how necessary and how wise it is, with what intuitive design the plant is developed as a great laboratory in which the seed may be perfected. Moses declared that the plants brought forth after their kind. We cannot carry our minds back and conceive God creating seed and plants, but we recognize in the earth then, as now, every principle, every quality, every essence, every element, every property of matter or of spirit that ever had an existence in any department of nature, in Heaven or Hell. We can rationalistically see how it is that these par-

ticles are associated together by the laws established over them and governing them in the production of the same kiud of manifestations. Instead of going back into the past ages and recognizing a supernaturalistic God who created the earth in a day, who made the different developments of nature in another day, who created man in a single day, we can behold the earth to-day as barren as it was originally before light fell upon her surface—behold her without a single speck upon the scene, without a rose blooming in her valleys, or a cedar flourishing on her mountain tops, without a meadow of dew-drinking spears of grass, or a sparkling rivulet flowing down the hill slope, and yet recognize the same breathing, moving, inspirating, creating God, whom we behold today developing all things around us. The same properties are under the direction of the same God, nor will creation, progress and development cease until there is no void, until all space is filled with animal life, until earth rejoices in the presence of God, proclaiming man's immortal existtence. Here, in our midst, creation is going on daily, not only in the world material—the world of nature—but the world of spirits. We recognize the creative power of God, his actual originating properties, in the new births of worlds—worlds sent forth from the great centre, with inherent recuperative powers inspired to develope within themselves every species of life and intelligence. Suppose you, if this earth were stripped of mankind deprived of light and deprived of animal life, as barren of plants as we conceive it to have been in the dim ages past—as barren as if it never had heard the voice of man proclaiming its immortality, as if the air had never been filled as it is to-day with fowl, or the oceans had never teemed as to-day, with whales and fishes, suppose you that if vegetation had never sprung up and flourished as to-day, suppose you, that under such circumstances God could not order and execute a new creation the same as we now behold created? Suppose you, that the same God who created ourselves, could not create others like unto us? Think you he could not create another world the same as that in which we now dwell? From the same mighty centre he may send forth the same kind, or a different species of worlds, proclaiming his power and skill through all ages to come. From the same crucible the elements of worlds to fill all space may be furnished. According to the doctrines promulgated by the rationalistics to-day, the same forces control all matter now, or heretofore developing, all the various products of creation. God is the immutable and everlasting. The God of Nature, as depicted by the productive worlds, not as depicted by dogmatic theologians, who, in their own conceit, are the truthful painters of the

Deity, is the same to-day, to-morrow aud forever the same. We behold the same existing, controling forces—the same appliances subjugating and moulding matter in its external form, and operating with uniform effect upon ourselves.

If we will but reflect but for a moment, ladies and gentlemen, the very idea of God associated with a particular place, is repulsive and contrary to the natural direction of the mind.

The very idea of an immutable God, possessing unlimited powers, living for thousands of years, aud always in one particnlar locality, is utterly contrary to every teaching we can glean from the books of nature. The very idea of God as an individual, as a great central individual, is contrary to the natural character and the natural developement of man. Such a conclusiou is contrary to every deduction that any man can rationally draw from the substantive facts educed by an investigatiou of the subject. But the idea of a great central priuciple, a great controlling power, that is, wherever matter exists, that is a part of everythiug—"all and in all"—is a proposition which is demonstrated to us every day of our lives. Now what are we to learn from all this? We are to learn a very important lesson. Instead of dissipating our own minds by supernaturalistically taking to a God that has no beiug, that has no existence, looking far away from home to find a Being worthy of praise and adoratiou, we should look immediately *at home*, and acquaint ourselves with Him as He is. Acquainting ourselves with Him as He is, we bring ourselves in sympathy with all Heavenly spheres beyond the grave, and the Heavenly conditions in life. We are not anxiously waiting for a GREAT DAY to come, in the which we are to be made acquainted with the God of Heaven and Earth, but we recoguize that the present moment is really the momeut of salvation, and that we are daily, actually in the presence of God. We believe at the same time that as He has never marked out any miraculous line of demarcation between life aud eternity, *between life and eternity*, we are from the first moment actually in the midst of eternity, and eternity filled with the presence of God, and hence all the hours of night that we have been deprived of in past times, will flee before us as the morning dew before the rising sun, and we will have no more fears of God as a revengeful and jealous Being, but we will love Him, the more because of His presence, and His manifold mercies uuto us. Instead of expecting with fear and trembling the approach of a day of death, which is to introduce us to a new system of creation—to an entirely new system of creation, devoid of the usual relatious which surround us at present, we look to behold the

same God, exercising the same powers, and bringing about the same results which we daily witness. Thus is death stripped of all its terrors. We fear the grave no longer. Eternity is present with us, as God is with us. Heaven surrounds us on all sides. Hell is seen and shunned. The lower conditions of mankind, that have ever given to him who has a sense of the Harmony of the higher spheres of life, discontent, disquietude and mental pains and throes are shunned. The woes of each day of his life spent on a level beneath him, are shunned and avoided. The more we apprehend the heavenly and spiritual conditions of our nature, and the nature of the Being whom we know as God-Father, the farther we shall remove ourselves from the gross and impure.

It will be impossible, Ladies and Gentlemen, for us to address you at length to-night, from the fact that the lungs of the instrument through whom we speak, are in such a condition that we would do great injustice to them by employing them longer. We take pleasure in thanking you for your attendance here to-night, and for the apparent interest which you have manifested in our discourse. We will meet you next Sabbath, at 2 o'clock, P. M., and also on next Sabbath night.

In about eight or ten days we shall have before the public a refutation of the arguments which have been employed in this community, and in other communities throughout the State by opposers to the doctrines of Spiritism. It is a lecture that I delivered some weeks ago through my brother, who now stands before you as my medium. We have improved somewhat upon it, but it is to all intents and purposes what it was as delivered. We propose in future, if possible, to so arrange our lectures, and get such perfect control over the medium as to deliver them just as we would have them go before the public. It is our earnest desire to present before this community, and other communities throughout the State, our system of philosophy, and also of our system of religion. And we shall soon commence a volume, compromising, no—not compromising—but illustrating the Scriptures as they have been delivered, and, if you please, compromising the opinions of *men* relative to the meaning of Scripture. On next Sabbath, at 2 o'clock, we shall meet with you again. Our subject we cannot announce now, as we cannot tell what is best for us to say and you to hear, thus far in advance.